THE WAY TO WIN

SUCCESSFUL METHODS IN THE LOCAL CHURCH

FRED · B · FISHER

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By

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CONTENTS

		PAGE
	PREFACE	5
	INTRODUCTION	7
I.	EVANGELISM—*To win men to Christ*	11
II.	TRAINING—*To make men like Christ*	33
III.	COMMUNITY SERVICE—*To draw men together in Christ*	65
IV.	MISSIONS—*To send men out for Christ*	99
V.	LOCAL CHURCH ORGANIZATION	123
VI.	HOW TO MAKE A SURVEY	129
VII.	CHURCH ADVERTISING	161
VIII.	HOW TO FINANCE THE CHURCH	179

Father, grant us, by Thy Spirit,
That we may have the mind of Christ,
That we may be inspired with the Spirit of Christ,
That we may be controlled by the purpose of Christ,
That we may do the will of Christ.

PREFACE

THE author has had valuable assistance from several men. Bishop Theodore S. Henderson and L. Robeson Akers offered much of the material for the chapter on Evangelism. Frank W. Collier assisted with the chapter on Training. Edward M. McConoughey prepared the first draft of the chapter on Community Service. R. C. Keagy helped with the chapter on Missions. Christian F. Reisner contributed the material for Publicity.

The manuscript was read and criticised by district superintendents, pastors, laymen, editors, secretaries, and professors. Among the criticisms those of Ralph Welles Keeler, Assistant Editor Sunday School Publications, George G. Saunders, Professor in Colgate University, and Colonel E. W. Halford, were especially thorough and helpful.

Before the first draft of the manuscript was written the author conducted a class on Church Efficiency at Silver Bay, New York. The discussion of the class centered around plans that are here presented. The enrollment included sixty-nine people, representing six denominations—pastors, laymen, and official church workers. The discussions of the class were of inestimable help.

To Clyde F. Armitage is due special gratitude. He not only contributed the chapter on How to Make a Survey, but in conference with the author has reshaped and rewritten in varying degrees the entire manuscript. The volume could not have been published without his assistance.

FRED B. FISHER.

New York, October, 1915.

INTRODUCTION

THIS book does not attempt to tell the church how inefficient it is, nor investigate the cause of any assumed failure, nor suggest a group of remedies. Such efforts have been made with varying value. The church has no special need of denunciation, diagnosis, or prescription. It is the most virile organization the world has known. Taking it for granted that every Christian desires his church to move forward in the most aggressive and effective way, the book attempts to show *how* to direct the vast energies concentrated in every group of Christian disciples.

The local church is taken as the unit because it is the natural starting point for organized Christian activity. From here Christianity must flow out through the community into national and international movements for the evangelization and Christianization of the whole world.

The authors have taken advantage of all available sources of information, both denominational and interdenominational. The methods presented have been tested by experience.

It is not assumed that this is the last word in local church efficiency, but it is hoped that it will lead many churches into larger life and achievement.

Let no one think the makers of this book expect the plans alone to perform miracles. It is possible for every detail to be followed and failure be the outcome. Why? Because a confusion in terms sometimes makes efficiency synonymous with method. Nothing could be more unfortunate or untrue. Methods are but tools. Before and behind the tool must be the architect and the workman. Life more than method, dynamic more than mechanics, man more than plan, is the order. It is not the plan but the result that counts. One business man gave an interesting hint to another when he

said he was so busy working a new efficiency system that he did not have time to make profits. There is irony in the report of a successful operation when the patient dies. Vision, enthusiasm, consecration, faith, life investment, and cooperation are the human elements which give the breath of life to policies and programs. This must be made clear at the very beginning.

Personality is the great force of the world. You can hardly run down a philosopher these days who would try to explain the creation and the maintenance of the universe apart from personality. Two generations ago many scientists insisted upon erecting blind mechanic law into a cause in itself, but thought to-day has well-nigh universally come to assert that back of all things is a divine personality who is the primal cause and the eternal ruler of the universe. Laws are but his methods.

If this be true in the realm of things, how much more is it true in the world of men. Emerson one time said, "An institution is the lengthened shadow of one man; . . . all history resolves itself very easily into the biography of a few stout persons."

Perhaps the best historical method yet conceived is that of John Lord, who, in his Beacon Lights of History, selects the outstanding personality of a given age and groups all the events of the time around that great and controlling leader. If he wishes to tell the story of imperial Rome, he takes Julius Cæsar and groups around this marvelous man all the events of his age. If he seeks to portray the enthronement of Christianity as the religion of the Roman state, he selects Constantine, under whose leadership the persecuted church, weak and despised, leaped into triumphant and defiant success. To find the source of the power which has characterized the Roman Church for fifteen hundred years, he goes back to that great organizer and founder of the papacy, Leo the Great. If he seeks the soul that stood as mediator between God and this country of ours in the years of its darkest night, he turns back the pages to the portrait of Abraham Lincoln. He re-

minds us that even the Acts of the Apostles group themselves around the early missionary spirit and activity of leaders named Peter and Paul.

All the valuable things ever accomplished have been the outcome of the investment of life. This was the method of Jesus. He gathered about him a few men and gave to them the responsibility for world conquest. He gave them a message and a plan, but both of these required their giving him their lives. He invested his own life, and now his world-kingdom is to be brought about by the investment of the lives of his disciples.

Here, then, is the ideal of this little volume. To discover a worth-while task for every man, so that through the medium of the church his life may express itself in the building of a society where the life that is in Christ is both the motive and the goal: a blending of personality and method; not magnifying one at the cost of the other, but taking the best modern method and putting into it the best modern Christian life. God expects our best. When this is given, nothing can withstand the power of the church.

BIBLIOGRAPHY

THE books recommended are mentioned in the body of the text. This relates the suggested collateral to the exact matter treated, and avoids mere generalization. All books mentioned may be secured through The Methodist Book Concern or any other good book store.

I

EVANGELISM

TO WIN MEN *TO* CHRIST

I. The Constituency Roll

Constituency Roll
Membership Record
A Definite Goal

II. Personal Work

Time Legion
Evangelistic Canvass
Win-One Circle
Win-My-Chum Week
Training for Personal Work
Intercession

III. Every-Sunday Methods

Evangelistic Preaching
After-meeting
Invitation to Join the Church

IV. Sunday School Methods

The Situation
Decision Day
Children's Day
The Brotherhood and Adult Class

V. Special Meetings

The Need
The Pastor-Evangelist
A Fellow-Pastor as Aid
The Professional Evangelist
Preparation Means Success
Decision Cards
Gospel Teams

I

EVANGELISM

TO WIN MEN *TO* CHRIST

In the study of local church methods evangelism is first in order of thought, since the church has existence and continued life only as disciples are won to Christ.

Dean L. J. Birney declares that "Go ye" is just as fundamental to the kingdom of God as the principle of the incarnation. Continuing, he says: "The coming evangelism will not simply depend upon a few preachers and a few missionaries, but upon a multitude of persons; it will use the foolishness of preaching not less, but it will use the high wisdom of redeemed personality immeasurably more. The sermon that won the three thousand to Christ on the day of Pentecost has dominated our ideals and methods all too long. We have too long tried to bring in the Kingdom by addition, and the Kingdom will never come except by arithmetical progression."

Favorable conditions in Methodism challenge to a daring evangelistic advance. The gain by recent quadrenniums is a wholesome study.

From 1901 to 1904, an annual average net gain of 35,309.

From 1905 to 1908, an average annual net gain of 77,365.

From 1909 to 1912, an average annual net gain of 56,267.

For two full calendar years since the last General Conference, Methodism's average annual net gain has been 161,245, nearly double that of 1906, its best previous year since the new century opened.

To meet this challenge the church must prepare for action: it must train down to brawn and bone. It would be criminal neglect to fail either in message or method.

I. Constituency Roll

The methods to be considered make a complete constituency roll necessary.

Constituency Roll

This roll comprises (*a*) all unconverted husbands of wives who are members of the church, (*b*) all unconverted wives of husbands who are members, (*c*) all unconverted children of members, (*d*) all unconverted parents of children in Sunday schools, (*e*) all unattached persons of families who are occasional attendants and who are known not to be identified with any other church in the community. This roll should be carefully compiled, and will astonish the makers with its size, as well as with its unrivaled opportunity. The Methodist constituency in Ohio averages two and one half times the membership. In many places it will exceed that ratio.

For the benefit of those not having a method of securing a roll simple cards may be used in the following form:

.....Street

Between.....

No.....Floor.....

Name	State in Life	Relation to Church
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....

In order to define clearly both state in life and relationship to the church, the following notation has been used: For state in life: M., married; W., widow or widower; S., single, over twelve; C., child under twelve. For the column on church relationship: M., full member; P., probationer; SS., member of Sunday School, not member of church; L., member of another Methodist church, with a letter to be secured; X., member of another denomination; O., member of no church, indicating a person not a Christian.

It is often convenient to have the members easily distinguished from the adherents in this card file. This is done by enrolling members on a white card and non-members on a colored one.

This roll may be made by the pastor in his calling. In a large church he should have the assistance of a visiting committee. It might take the form of a home survey (see chapter on How to Make a Survey).

The Sunday school should use a similar roll, made with reference to Sunday school membership rather than church relationship.

The Epworth League uses a roll of young people: (*a*) brothers and sisters of Epworth Leaguers who are not yet in the church, (*b*) young people of church homes who are not yet Christians, (*c*) young people of the Sunday school who are not yet avowed Christians, (*d*) young people of the community not yet Christians but who occasionally attend church or League services. The young people on this constituency roll should be definitely assigned to members of the cabinet and such others as will definitely invite them to accept Christ.

Membership Record

One of the first things the evangelistic pastor with a definite program will do is to keep and study an accurate list of the names and addresses of his members. Some church records are monuments of indifference and inaccuracy. Some are hoary with age, and filled with names of those who have died

or moved away. Sometimes a careless and not too conscientious pastor has reported a total number of members to the Annual Conference when a careful revision of the roll would show less than two thirds that number. Take no improper liberties with the church roll, but do not be afraid to handle it rightly. Before revising it read the Methodist Discipline, paragraph 57.

Death, trial, transfer to another church, or a request by the member, are the only methods by which a name can be taken from the books. This rule is unjust to no church, because of the provision made in our polity for nonresident members. Absent members whose addresses cannot be found after one year's search must be reported as nonresident members. Certain church books will never be correct until some names are restored.

A Definite Goal

With the record corrected, and the constituency roll made, every church should adopt as its goal a definite number to be won to Christ. This lends itself to the development of an all-the-year-round program of evangelism. It becomes a part of the business of that church, and the administration will soon come to count the evangelistic results as a monthly item in reports. The specific goal will centralize the energies of the entire society, thus giving a wholesome and permanent accent to spiritual activities. All the church can be enlisted in some form of activity in reaching this end. As a fruitful source for enlarging the field of workers nothing surpasses the challenge of a set goal. Persons who usually do not attempt to do Christian work find themselves taking personal interest in securing triumphant issue for a good enterprise. In increasing numbers Christian workers are discovering themselves by taking part in a definite campaign.

The Commission on Evangelism has challenged the church to an increase of ten per cent.

To reach this average throughout Methodism some churches will need to reach a goal of fifteen per cent or more. But

with a constituency roll of 250 per cent or 350 per cent of the membership, is not even a fifteen per cent goal small?

II. Personal Work

Many a pastor believes that his entire parish would be transformed if sufficient personal work were done. How can it be induced?

Time Legion

To invest time for Christ is essential if the church would triumph for Christ. It is said of William Whiting Borden, who yielded his life to the domination of Jesus Christ, that "he was generous of his time in the service of others and niggardly in using it for selfish ends; he regarded his life as a trust from God; he invested each day for God." This is a high expression of essential consecration.

Few persons are unwilling to invest as little as two hours a month in soul-winning under the pastor's direction. Ask the people to pledge that as a minimum. Give to each person a few names from the constituency roll. That person must report to the pastor within thirty days his success with these people. This method has the value of being very definite, and this definiteness will secure effort that would never come from any amount of exhortation.

The Quarterly Conference is a good place to begin this work. Every member should be anxious to serve. They are not a deliberative body alone—they should be the leaders in the actual work of the church. Make it plain that the constituents are to be invited not only to attend church, but be definitely urged to give their lives to Christ.

Evangelistic Canvass

An evangelistic canvass may be made in the manner of the financial canvass. In many places this has been done by the same men who have made the financial canvass and have

become enthused with the spirit of team-play. Detailed directions for an organized canvass will be found in the chapter on "How to Finance a Church." The names on the constituency roll are divided among the workers, who will go two by two into every home in the parish to acquaint people with Christ.

If it is not easy to start with an evangelistic canvass, put on the financial canvass first, and when through with that the men will ask for another task. First Church, Syracuse, New York, conducted an organized canvass for finance, and, although the financial condition of the church was unusually good, obtained an increase of twenty-six per cent for both the local and benevolent budgets. The men asked for more team-play, and a Go-to-Church Sunday was arranged. The men went out again by twos. They secured the attendance of ninety-two per cent of their membership and four hundred and one unchurched Syracusans. The men then had such a victory-spirit that they organized a third canvass. They went to the four hundred and one, asking each to give his life to Christ and his name to the church. They came back with one hundred and seventeen of that number pledged to Christ and the church.

Win-One Circle

In some churches there are members who might shrink from assuming the responsibility of accepting a list of names, who nevertheless could easily be persuaded to seek the salvation of a single individual.

For such persons there may be organized a Win-One Circle. This circle is composed of those whose sincere purpose is to learn the principles and practice of personal evangelism; who will meet at stated intervals under efficient leadership and give themselves to this work. No one should be invited to join the circle unless there is a specific agreement to make an earnest and sincere effort to win someone to Christ between Sundays. One does not agree to be successful, but to make an honest and determined effort.

The personal work of the members of the Win-One Circle will increase its numbers and augment its power. When new converts join this circle give them immediate responsibility to win others. To insure success make the task definite.

The programs of this circle should be flexible, but the thought of supreme moment should always be winning others to Christ. A most effective book of suggestions for leaders is Taking Men Alive, by Charles G. Trumbull.

Win-My-Chum Week

During November one week, called Win-My-Chum Week, has proven helpful in the winning of many young people to Christ. This is the special evangelistic week of the Epworth League, and the program is to make every member a soul-winner. On every night of this week—Saturday excepted—a service is held under League auspices to win non-church young people to decide for Christ and to bring nominal Christians to a full surrender to God's will.

This Win-My-Chum Week is to be preceded and prepared for by ten days of visitation and invitation. For the most efficient work the League should make a constituency roll, distributing the names among the members as seems best.

The League members who visit these young people should invite them: (*a*) to attend the week of special services, (*b*) to make a decision for Jesus Christ, (*c*) to join the League and the church.

The last night should mark the supreme effort of the week, no pains being spared to make this a banner service. The pastor should conduct the "round-up," unless he prefers that some one else do it.

This work requires the constant cooperation and leadership of the pastor, and the entire church should lend a hand to the Epworth League in making six red-letter days of Win-My-Chum Week.

Through this special effort an interest will be created which will lead the cabinet and membership of the Epworth League to the adoption of an all-the-year program of personal evan-

gelism. Each year the Epworth Herald prints fresh suggestions for this special week.

Training for Personal Work

Personal workers should be trained as carefully as Sunday school teachers. This is not to supplant the leadership of the Holy Spirit; rather, it enables the Holy Spirit to use them effectively.

The pastor or a successful lay soul-winner should have this work in charge. One pastor devoted four successive prayer meetings to the study and discussion of the booklet, The Art of Soul-Winning, by J. W. Mahood. Another used the Epworth League meetings similarly. A third presented in the prayer meetings Bible passages that are invaluable in personal work.

In the fall the Epworth Leagues and Christian Endeavor Societies of Brooklyn meet together every second week for two addresses on evangelism. The first pertains to message; the second to method. The series includes eight or ten meetings with various speakers.

In most cities helpful courses are available in some Christian school.

In its larger sense the training for personal work would include the whole range of the second division of this volume, Training.

Intercession

Paul writes, "I can do all things through Him that strengtheneth me." Unless personal workers cooperate with the Divine Personal Worker they labor in vain. Friends may convince, but the Holy Spirit must convict and convert. Yet human effort is as necessary as the Lord's, and under His direction results are certain. When praying for the salvation of another, one should also request the Lord to direct him how to reach that other. The Saviour is glad to cooperate, but cooperation means that men work also.

The subject of prayer receives more extended treatment in the chapter on Training.

III. Every-Sunday Methods

Evangelistic Preaching

Once every Sunday during the year the minister should present an evangelistic message followed by a definite plea for people to accept Christ and openly declare their purpose.

Many ministers favor a program of personal evangelism but fear a regular program of public evangelism. It would be not only interesting but heart-searching to many ministers if they could hear the plea of the laymen on this matter.

It is told that after hearing a very convincing sermon from an eloquent minister on The Power of the Cross, a leading layman met him and said: "Doctor, I was in a certain city and heard you preach last Sunday. I was greatly moved by your sermon. But, if you will permit me, I would like to offer a criticism. I am a business man at the head of a large concern. We send out many salesmen. If one of my salesmen went into a prospective customer's place of business, talked as convincingly for one hour as you did last Sunday about the fine quality of our goods, and then walked out without trying to get an order, we would discharge him." Said that minister, "I was rebuked. The layman was right. I was pleading for a verdict, but sought no announcement of it. I was selling goods, but did not try to get an order."

In Rochester, New York, and vicinity a winter's effort was made by one hundred and seventy churches with but few special meetings and no evangelist. The ordinary services were made evangelistic in tone. The results were 6,599 accessions, including 1,900 men, an interdenominational institute for religious education, and several civic reforms.

After-Meeting

Why not an after-meeting every Sunday evening? Vary its style on successive Sundays. The altar service is again

becoming popular, as people see that when a decision is reached they should pray it through until they receive the power. The same result may be reached less publicly in an inquiry room.

The object of the after-meeting should be to secure definite and open committal to Christ or to any form of Christian service presented in the Sunday evening message. It is intended for all people, not for any particular class. Here people must be brought to close quarters with God—either in the first committal or for any additional step in successive committals to Jesus Christ. Personal workers should usually remain to be of assistance to the pastor and those who desire help.

Invitation to Join the Church

An invitation should be given every Sunday for people to seek Christ, and to join the church on probation or in full membership. This is not a mere formality, but in large churches people may be expected to respond every week. In smaller churches, every communion service can be made an occasion of ingathering. Some churches have reception of members the first Sunday of each month and at that time observe the sacrament of the Lord's Supper.

Members find it a help in approaching strangers to offer them a card on which, if they wish, they may signify a desire to join the church or to receive a call from the pastor. Such a card is often placed in every pew or printed in the bulletin.

IV. Sunday School Methods

The Situation

It is said that "the key to the hard problem of evangelization lies in the puny hand of the child." One of the most effective evangelizing agencies of the church is the Sunday school. Statistics show that four fifths of all the people who come into the Christian Church come from the Sunday school; but two thirds of the members of the Sunday school

never become members of the church. The church must conserve the young life which rightfully belongs to it and for which it is responsible.

Think what it would mean if all of the 393,537 officers and teachers of the Methodist Episcopal Sunday schools were evangelists, earnestly desiring the salvation of their pupils. These teachers face every week a superb evangelistic opportunity.

There are to-day a million and a half scholars above eight years of age in Methodist Sunday schools who are not members of the church. With such a force and such a field the opportunities for effective work are limitless, and yet the records show that in one entire year there has been only one conversion for every two teachers. This is a distressing and humiliating condition and should be remedied. Before us is the open door; the army of occupation must become an army of conquest.

Decision Day

Decision Day when rightfully observed is an occasion of great joy and fruitfulness. There is no reason why there may not be a constant ingathering of the children and young people through frequent Decision Days. As soon as a child knows clearly the difference between "I ought" and "I ought not," he can understand deciding for Christ.

Preparation. Whatever degree of failure has attended Decision Day has been due to lack of preparation. The pastor and superintendent should confer concerning plans two months prior to the day set, and offer complete plans to the Sunday School Board, speaking briefly on the need of winning every scholar to Christ, and outlining the method to be pursued. The pastor or superintendent can secure from each teacher a pledge to pray daily for his pupils and to try to bring them to Christ. In urging this the pastor or superintendent has opportunity to cultivate the Christian experience and ability of that teacher. How to approach people in personal evangelism should be presented in two or more prayer meetings that the

board attends. Earnest effort must be made to win every converted scholar before Decision Day. Do not notify them that a Decision Day is coming until a week or two before the set date. Enlist the cooperation of the parents, so that their home conversation and conduct, the family reading, the daily worship, may all converge toward the salvation of every member. The pastor will preach to parents on the religion of childhood, and to children sermons calculated to assist decision.

In some places every scholar is provided with a decision card, which may read as follows: "I freely surrender my life to Jesus Christ as my personal Saviour. By His help I shall faithfully serve as long as I live."

The Service. If this preparation has been thoroughly made, most of those who are expected to decide will have done so and it remains only for the public decision to be recorded. An hour before the service, pastor, superintendent, and teachers meet for conference and intercession. During the Sunday school hour there should be a spirit of quietness and earnest expectancy. Give but a brief period, if any, to the regular lesson. Many schools devote the entire hour to the business in hand. A talk on deciding for Christ, acknowledging Christ, and serving Christ, is in order, given by some one acquainted with the scholars. There should be an appeal for further decisions, either before or while the decisions are being registered. Where a general service is held, the Kindergarten, Beginners', and Primary Department should not be included. If the cards were not used in the individual work, they should be given to the members of each class by its teacher at the close of this talk. Five minutes are devoted to earnest discussion in each class while the blanks are being filled. The cards may be accepted quietly by each teacher, or may be given to the superintendent as the classes kneel at the altar. Each scholar may sign two cards and keep one for his own reference. Declarations for Christ, if cards are not used, are usually made by standing or by kneeling in prayer at the altar. This may be done class by class if desired. There is no more

impressive and affecting sight in all the work of the church than to see a teacher and the pupils with whom he has worked and prayed going to the altar of the church and after presenting cards kneeling in prayer. It gives courage to the scholars if the teacher accompanies them, and brings a blessing to their instructor as well.

In some large churches the following plan is being used with satisfaction: A class room is reserved for decision work. When any class or department has come to the point of decision for Christ it goes to the special room at the study period. The superintendent, pastor, or some one who knows how to win pupils of that age, conducts a decision meeting for them alone. This eliminates the fear that prevents some from expressing their decision in public. It also prevents some from pretending a decision merely because so many others are deciding.

Where this method is used a general Decision Day may be held, in which the whole school will hear the public declaration of decisions. At this meeting others may be urged to decide. Some schools use the term Acknowledgment Day, or Declaration Day. With pupils of the Junior and upper grades it is quite the genius of Methodism to make the day one on which to decide for Christ, to seek Christ, and to acknowledge Christ.

What then? Follow-up work is as necessary as preparatory work. Each teacher will continue to pray for his class, will try to win the unconverted, to develop the experience and character of those who surrender. The pastor will form training classes among the converts. Each teacher may become a subpastor in helping train the members of his class. Sunshine bands, personal workers' groups, and other helps to service will be started. The pastor must find work for all in the Sunday school or Epworth League or elsewhere. No one grows without exercise.

Children's Day

The same degree of satisfaction and success attained by

concentrated effort on Decision Day will result from the observance of other special days, such as Christmas, Easter, and Children's Day.

Children's Day is not for amusement or entertainment, but for religious education and inspiration. Let it be a day of exalted purpose and mark a spiritual epoch in the lives of young people. It is especially fitting that on this day the dedication of childhood to God be sealed in the covenant of baptism. At this time the pastor might read the roll of baptized children. Children's Day would be a most appropriate occasion for receiving children's classes into full church membership. It would be to them what commencement day is to the student in college. The day when parents bring their children for baptism is an opportune hour to lead fathers and mothers to Christ, or to receive them into the church.

The Brotherhood and Adult Class

Every Brotherhood or Adult Bible Class should plan to do definite soul-winning work, thus enriching the spiritual life of the organization and enthusing the membership.

Make of the Brotherhood or adult class a league for prayer, with a definite object in view.

Make a complete constituency roll of the organization, using the methods suggested for church, Sunday school, or Epworth League constituency roll.

Every brotherhood or Adult Bible Class should have a team of men subject to call from the pastor who are willing to work both at home and away from home. Add the new converts to these teams to testify how they were led into the Christian life.

V. Special Meetings

The Need

Whatever emphasis may be placed upon personal or pastoral evangelism, and upon the need of constant efforts, the special evangelistic campaign is a necessity. A public evangelistic program is helpful in its relation to the unsaved be-

cause of the fact that it is essentially different from the ordinary services of the church. It appeals to the indifferent because of its uniqueness. It compels the attention of the membership and constituency to the chief business of the church; it rallies the weak and hesitant members; it creates a favorable atmosphere in which to approach people concerning their relation to Christ; it fosters a deep and spiritual interest on the part of Christians for the unsaved; and by its repeated and fervent appeals it impresses the unsaved with the primary claims of Christ upon their lives.

There are thousands of people saved in these meetings who would not be reached in any other way. The church cannot afford to be indifferent to this method.

The Pastor-Evangelist

Every true pastor is an evangelist. This does not advise that he go to neighboring charges to hold meetings for other pastors. It means that he is the natural director of the soul-winning work in his own parish. Many pastors lack the faith to conduct meetings without outside help. Why hesitate if the methods suggested above are in operation? Outside help cannot succeed unless the local workers are enlisted to cooperate. If this is done, the pastor in many cases can secure better results than anyone else. To preach the sermons, lead the singing, conduct the after-service, and do the personal work is too much for one man. The choir can be made responsible for the music, and a deaconess may be secured to help with the personal work. The biggest help of all is for the pastor to realize that he is not supposed to convict and convert people: the Holy Spirit is ready to do that if the church will assist in the persuasion. The Lord always is trying to save people. And there are always some people who desire to be saved if properly approached. A pastor who had worried greatly concerning the possible failure of his meetings was brought to a state of assurance by reading J. O. Peck's book, Every Pastor His Own Evangelist. After that he held several meetings with good results.

A Fellow-Pastor as Aid

An increasing tendency is observed toward teamwork among pastors. This form of service is making for larger efficiency. There is, however, a subtle danger here, and that is that one may get out from under the burden of intercession, and depend too much upon augmented human effort. An evangelistic helpmeet will halve the physical work of the services, but he may become a hindrance rather than an aid if the individual burden for souls is lessened or shifted. But if two men, consecrated and of one mind, unite their forces, there will be the added element of interest in the new personality and a strengthening of the physical forces which will vitalize the services and keep them from lagging during the crucial hours.

This method may be generally recommended where the pastor deems some assistance imperative, and when it is not expedient to seek the services of a regular evangelist.

The Professional Evangelist

Some of the work of professional evangelists in recent years has been crude, some of it hurtful. Too often the man who had the spiritual leadership of this delicate work lacked the intelligence, personality, or tact necessary for success. Sometimes commercialism and sensationalism have been connected with his effort. Therefore many pastors oppose the employment of the professional evangelist.

While there is ground for this attitude, yet from the standpoint of the kingdom at large, and from the Scripture (Eph. 4. 11), it is plain that there is a definite and distinct place for the evangelist. There is work which he is peculiarly fitted to do. There are many efficient evangelists to-day whose influence in the quickened spiritual life of the churches, as well as in the large number of additions, will be felt for many years to come in the communities in which they minister. A true evangelist sustains the same relation to the pastor as a specialist does to the general practitioner.

In large union meetings, especially in the case of a city in which all the Protestant churches unite, and where, in the nature of things, no pastor or pastors could satisfactorily direct the services, the leadership of a professionally trained evangelist becomes almost imperative, for the highest efficiency is necessary in an effort like this.

Fortunately, the churches are uniting in an effort to supervise more closely the work of evangelists, and by a sifting process to eliminate the unworthy while recommending and authorizing those who have established their claims to fitness for service. For more than a year the Federal Council of Churches, through its Commission on Evangelism, has given steady attention to the work of evangelists, and from this source some effective methods of procedure may be expected which will mitigate the evils which have been a serious hindrance hitherto to evangelistic success.

Within the last few years special evangelism has been very prominent in the religious life of the nations and the results in many instances have been little short of marvelous. For protracted services on a large scale there has been nothing up to this time comparable to the great evangelistic campaigns led by R. A. Torrey, Gipsy Smith, J. Wilbur Chapman, William A. Sunday, and other eminent leaders in this field.

Preparation Means Success

Special emphasis must be laid upon an adequate preparation for the public evangelistic campaign. A poor preparation makes a sad ending. More meetings have been unfruitful because of this lack than for any other reason. Whether the services be held in city or country, the measure of blessing as a rule depends upon the thoroughness of preparation.

Undoubtedly, this is the secret of Mr. Sunday's success. He builds up a powerful organization that reaches every nook and corner of the city and neighborhood in which he is to preach, and it moves smoothly, efficiently, and powerfully until the entire vicinity is stirred to its depths.

Prepare for the revival two or three months before the date

set for the meetings. The pastor should shape his sermons to this end.

On one Sunday morning have a consecration service, with a call for volunteers on whom the pastor may depend to do whatever work shall be assigned to them. This will give the responsibility of the campaign to people who have a hunger for souls. These volunteers will be a great addition to the regulars who have been taking the personal workers' training.

Divide your town into districts and subdistricts, with a captain and lieutenant over each. For instance, where there are six natural city divisions have a captain over each, and each district divided into from four to six subdistricts with a lieutenant in each of these. From the very outset this will put a large number of church members to work. If there are only four or five families in a subdivision it is well. The smaller the working unit the greater the efficiency. Hold district or subdistrict prayer meetings once or twice a week, and a central meeting of the workers at some convenient time when reports shall be given of the progress of the work and the interest developed.

Shops and factories in the cities welcome fifteen- or twenty-minute noon services. These reach a host of unchurched people. They have great advertising value, so care should be exercised not to give offense. In rural places some live pastors hold brief meetings at noon among threshing crews, at hauling bees and barn-raisings, or at night in schoolhouses.

Decision Cards

When at the altar or in the inquiry room those seeking salvation have surrendered, present to them a decision card. This card may be worded, "I accept Christ as my personal Saviour and hereby pledge my loyalty and service." Beside the signature may be written the church preference.

The cards should be distributed among the several pastors according to the church preference signed, that the signers

may be visited and received at once into the fellowship of the church they designate.

A word of caution regarding the use of such cards. A signed card usually expresses a decision to accept Christ or to serve him: the pastor must make sure that the signer really seeks Christ and finds him. Nothing should satisfy short of what Methodism calls an "experience"—not a momentary exhilaration, but an abiding sense of God's saving power manifest in a transformed life. Then the training of the convert should be as carefully planned as the effort to win him. He should be given at once specific opportunity to do concrete work for Christ, and so apply the new-found power.

Gospel Teams

The Wichita plan of gospel team work is now widely known. A group of laymen hold a service in their own church or another. One after the other they tell what Christ has done for them. No one is permitted to exhort, but all the talks are brief personal testimonies. When a large number of such witnesses are available, the service may be assigned according to their talents. Some will pray; others will speak; one will play the organ or piano; another, lead the music; another, have general charge of the program. The presence of the men will be an inspiration to any service. Their plain businesslike testimonies for Christ will compel decisions in the audience. No work is more fruitful.

Have men on one team, women on another. If the men of the Quarterly Conference are formed into a gospel team, it will arouse the entire church. Epworth Leaguers find gospel team work a pleasure.

Organize teams to present Christ at strategic locations in your parish. Such a plan is the best thing available for outdoor meetings.

Automobile street preaching has been carried on by the Committee on Evangelism of the Federated Churches of Cleveland and other cities, and has been successful beyond expectations. As speakers have gone from point to point, and

have preached from their automobiles, large crowds have assembled.

What has been said elsewhere concerning prayer and personal work applies equally to special meetings. No revival will come without these essentials.

Correlate all the evangelistic endeavors of the church through the Committee on Evangelism (see chapter on Local Church Organization).

The cards mentioned in this chapter may be procured from the depositories of The Methodist Book Concern, or from the Commission on Evangelism, 1701 Arch Street, Philadelphia, Pennsylvania.

It is the spiritual birthright and privilege of every Christian to have the joy of leading other persons to Christ. Our vision and glad desire should be to present every man perfect in Christ Jesus. When out of the fullness of his heart a man goes forth to give, he himself receives. When he comforts others he himself is comforted. In the act of giving others counsel he finds himself enlightened. In lifting the burdens of the weary his own burden becomes light. The desire to bless others is the natural fruitage of the Christ-illumined heart. Andrew and John had been with their Lord but a day when with winged feet they sought their brothers. After one hour of fellowship with Christ Philip went to call Nathanael. The woman at the well drank in the glad words of the passing Traveler and hastened to tell her neighbors. This is the kind of evangelism the world is awaiting, and no other kind will reach "the lost man, the least man, and the last man." "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

II

TRAINING

TO MAKE MEN *LIKE* CHRIST

I. Worship

- Atmosphere
- Prayer
- Music
- Sunday School Worship
- Sacraments

II. Instruction

- Sermons and Addresses
- Graded Lessons
- Other Study Groups
- In the Public Schools
- Christian Literature

III. Social Culture

- Recreation
- Entertainments
- Clubs

IV. Expression

- Participation in Services of Worship
- Example and Fellowship
- Christian Service
- Lifework

II

TRAINING

TO MAKE MEN *LIKE* CHRIST

People need not only to be brought to Christ, but also to be helped to attain "unto the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ." The ideal is expressed by the Master himself, "Ye therefore shall be perfect as your heavenly Father is perfect."

I. Worship

Atmosphere

One of the important points in creating the right atmosphere is the style of architecture. This needs careful attention in building or rebuilding. The Gothic style is the standard. If it be replaced with Corinthian, Romanesque, Colonial, or some other style, the architecture ought to be uniform and harmonious throughout. The best way to secure the desired effect is through a trained architect of known reputation who has the spirit of worship as well as technical skill. A helpful book on church architecture is Church Building, by Ralph Adams Cram.

Keep the building in first-class repair. The temperature and ventilation are almost as important in the service of public worship as the music or the sermon.

The most helpful services are pervaded with an air of dignity and sincerity. Optimism and faith, the desired predominant notes, are most effective in an orderly manner of service. Order and attentiveness from the voluntary to the postlude double the impressiveness of the message. No visiting should be done until after the service.

The choir and the pastor will mar the effectiveness of their contribution to the service of worship if they do not observe the same decorum while they are not engaged that they expect others to observe during the anthem and the sermon. There is no more occasion for the ministers on the platform to whisper together than for the people in the pews. The services in a certain important city church are frequently interrupted every Sunday by the pastor calling men or messengers to him, and giving them instructions or sending them to attend to things he has neglected. The pastor should join with the congregation in the singing. He is not separate from the congregation, but is one of them.

Make as few announcements as possible; the tendency in many notices is to destroy what the worship has built up—a proper condition of feeling. The ideal plan is to have a church bulletin that people will read, thus making the giving of many notices unnecessary. If public announcements are made, have this done in concise language by a wise and dignified layman. The preacher may wish to emphasize one or two of the notices.

The offering is part of the worship. Prayer centers the attention in a powerful way; and the idea that giving is worship is impressed upon the people by having the prayer before the plates are passed.

Most churches need ushers. Make one man responsible for the way their work is done and have him train them to be efficient and quiet. They should make an effort to seat people where they can hear best, see best, and get most out of the service, yielding to the preference of the worshiper where possible.

Scripture has most human interest when read without assumed tone or style. The correct manner of reading a Scripture passage does not differ from the correct manner of reading a similar style of writing from any other book. Some pastors read Scripture so well that people have expressed a desire for longer lessons.

A reception committee at the door, both before and after

the service, will aid worship by making visitors feel welcome. This committee, composed of both men and women, may be changed in personnel frequently, so that many people in the church will have the privilege of becoming acquainted with the attendants. The committee inquires the names and addresses of strangers or calls their attention to a registration book for visitors. The pastor will increase his influence with the people if he also will greet them in this way. Many pastors try to speak to everyone after the service. If the Sunday school or an after-meeting follows the service, the workers can begin these without the pastor. A pastor in Connecticut spends one half hour preceding the service greeting the people. They have learned that he is at the church then and many make it a special point to have a word with him before the service rather than after. If the pastor does not need this half hour for his sermon, he may be helpful to many people and may learn some items of information concerning his parish. Friends should not abuse this privilege for social visitation.

The Atmosphere of the Home. A worshipful atmosphere in the home makes Christ's presence felt as an unseen guest. This is important because the home atmosphere surrounds one so constantly. Masterpieces of paintings of the Christ hung upon the walls help this effect. A certain mother always kept Hofmann's head of the boy Christ on the wall of the bedroom of her boys so that as they awoke in the morning their eyes fell upon that bright and pure face. Another mother was distressed because her older boys as they grew up went to sea. It puzzled her until one day a friend, who understood the subtle power of atmosphere, told her that unless she removed the fine picture of a full-rigged ship from the wall, her other boys, as they grew up, would also go to sea.

Prayer

Prayer is a divine force. It transforms the man who prays. And it never can be selfish. Intercession reaches out for others, and for this reason a church that regards its task as

a real work to be done for other people will find itself compelled to seek prayer as the only power that can change things.

It is much easier to get men to acknowledge the fact, the worth, and the effect of prayer than it is to get them to pray. The multiform duties of life tempt one to neglect it or to hurry through it as a mere formality. Men are so anxious to get at the work of the day that they fail to make the preparation that will increase their efficiency and enhance the value of their work.

While methods sometimes become mechanical and lifeless, yet everything worth while is done through order. Unless definite methods are adopted, prayer quickly falls into disuse. If a church is to win God's greatest blessings, every member and committee will need to take time to pray. A committee usually spends too little time in prayer. Such time must be taken boldly from something else. S. D. Gordon, in his Quiet Talks on Prayer, says: "You can do more than pray after you have prayed. But you can not do more than pray until you have prayed." Individuals, boards, committees, study classes, and conferences may solve their difficulties through prayer.

Private Devotions. When pastor and laymen pray in meetings of the people, or when with them on walks and drives, let it come in naturally. It is undesirable to introduce prayer in a fashion that seems to break the trend of thought. Stopping in the midst of a conversation, saying "Let us pray," and kneeling, is not the essence of prayer—it often destroys the prayer-spirit. Encourage the habit of prayer from the pulpit and discuss it personally in conversation. Attention may be called to some of the effectual prayers recorded in the Bible. People may be requested to pray for specific objects or for individual people. Concrete requests of this kind will start many people praying, who have been merely "saying" prayers. Helpful books for private devotion are S. D. Gordon's, Quiet Talks on Prayer; H. E. Fosdick's, Meaning of Prayer; and Robert E. Speer's, John's Gospel.

General testimony indicates that early morning is the best time for prayer. While none will expect to confine intercession to one stated season, regular periods each day will assist this most important work. Many utilize spare moments while riding on trains or walking to places of business. Others are reminded by the striking of a certain hour that the time for prayer has come. Each person must evolve the plan his experience shows to be the most practicable.

Business men would do well to have on their desks or in their pockets for use at noon, or at odd moments of leisure in the midst of their busy day, such little books as Yet Another Day, by J. H. Jowett.

Lives have been greatly enriched by setting aside an occasional day or part of a day for retirement, meditation, self-examination, devotional reading, and spiritual refreshment.

Family Worship. How can people be induced to conduct family worship? The suggestions given in the previous paragraph will be helpful here. Try to make it as easy and natural as possible. The literature concerning the Morning Watch will be of help to any who desire to erect a family altar. This may be obtained from The World's Morning Watch, 30 East 42d Street, New York city, or from the Central Office of the Epworth League, 1020 South Wabash Avenue, Chicago. The same company publishes a monthly pamphlet, called the Daily Bible, which has a Scripture passage, an explanation, and a prayer for each day. A similar set of helps for the year has been made available by E. I. Bosworth in a convenient small volume called Christ in Every Day Life. Another excellent book is The Gates of Dawn, by W. L. Watkinson.

If no member of the family has liberty in prayer the worship may be started with the use of Scripture or a hymn, but it is possible for every person to develop ability in audible prayer. A paragraph could be read from the devotional page of the Advocate. Weekly and daily prayers are printed in the Home Department Quarterly. Prepared prayers are also available at almost any denominational book store. Protestant prayer books are used in many families.

The time of the worship should be convenient to all members of the family including the employees. If no other time is convenient, a hymn or passage of Scripture may be used in connection with grace at meals. The twenty-third psalm or a verse of a hymn may be repeated in concert.

Prayer Meetings. In most cases it is true that the prayer meeting is an index of the condition of the church. There are churches that are doing splendid work whose midweek prayer service is sparsely attended. In general, however, if the people are working successfully, they are also praying; and if they are working and praying, they will usually gather for fellowship prayer. But the church members and outsiders who attend prayer meeting at all regularly number only one eighth of the church membership.

The question confronting the pastor is how to make the prayer meeting attractive and helpful. Many meetings are not so because they are not centered about any one theme. The successive meetings ought to consider a related series of topics. The culture received from the prayer meeting should be a progressive education. Among the topics presented Bible studies commonly yield the best results. One of the helpful courses with the Bible as the text is the study of men who have been victorious in their religious experience. Outside speakers utilized occasionally will introduce new life into the meeting. After the presentation of the topic, give opportunity for discussion. Leading questions could be mentioned, or written on slips of paper or on the blackboard, to guide the discussion.

Separate topics for prayer may be assigned to individuals in advance, asking each to think and pray along that special line. This has been tried in many places and nearly always proves successful. One New Jersey prayer meeting was given over to specific petitions for the Sunday school. One member prayed for the children who were at the point of decision, and for their teachers. Another prayed for the children not in the school, that they might be enrolled and won for Christ. A third prayed for the Cradle Roll. A fourth, for the Adult

Department; another, for the parents; another, for the Board of Sunday Schools; another, for the Lesson Committee and writers; and another, for the Sunday schools in other countries. It was an evening of blessing.

For those who are young in the faith it may be helpful to write a brief prayer. Sentence prayers from the Scripture can be used. Sometimes assign different ones, and sometimes have boys and girls repeat the same prayer, one after another. Special subjects for prayer are requested in some prayer meetings, and this helps to make the prayer more definite. Testimony could be adduced of answers to such specific prayers.

The official board of one church always sits on the platform behind the leader of the meeting. This plan not only soon proved helpful to the members of the board, but increased the attendance at the meeting.

Announce that the pastor may be seen privately during the half hour preceding the prayer service. It will bring people who need pastoral help, and such conference will furnish topics for prayer.

Some churches have a social half hour preceding or following the prayer meeting at the church. In one place the choir are responsible for the social half hour the first week, the young women's class of the Sunday school the second week, the men's class another week, and other groups follow.

Cottage prayer meetings are welcomed in some communities and are better attended than the service at the churches. It is well to have a social hour preceding these meetings. Cottage prayer meetings are often successful if attended by the people of various denominations in the given neighborhood. These may be distinguished by the name Neighborhood Meetings. Such meetings have proven an invaluable source of power in places where evangelistic campaigns have been conducted by Sunday, Chapman, Torrey, and others.

Prayer Groups. In Dayton, Ohio, a few business men have been meeting in the office of a lawyer every week day since the Ohio Convention of Methodist Men in March, 1915. They pray together for about twenty minutes preceding the day's

work. Employees whose time is not their own could meet similarly somewhat early or for a few minutes at the noon period. A group of women in a Brooklyn church have a prayer meeting every Monday afternoon. Definite requests for prayer are sent them by the pastor from his parish experiences of the previous week.

Prayer groups are effective in connection with evangelistic work and as a follow-up effort. In a union campaign in a New Hampshire city each church organized its people into groups for prayer. The men of a small church were in one group, the women in another, the young men in a third, and the young women in a fourth. Each group met once a day during the special meetings, commonly preceding or following the service. Each person suggested the name of one unconverted friend for whom the group agreed to pray. These names were not mentioned to people outside the group. When group members prayed earnestly for the people on their list, they were commonly led by the Spirit to speak to those prospectives personally. Many converts were won in this way. When one of the list was converted he was added to the group. The group continued to pray for him that he might be established in the faith.

In some cases groups are started during the Week of Prayer for the purpose of praying down a revival.

A prayer group may begin with one person besides yourself.

Prayer in Church Services. The pastor's prayer in some services is more lengthy than helpful. The prayer needs as careful attention in preparation as does the sermon. If not written, it should be at least thought out in advance, although it is not advisable to read it. Prayer comes from the soul rather than from a manuscript. People do not bow to hear a literary production, but expect the pastor to lead them in praise and petition. Few Methodist churches use a regular ritual, but a prayer book could be distributed through the pews and used to advantage once a month, asking the congregation to join in reading some of the beautiful and helpful prayers. The same purpose may be served by printing a

prayer on a card and distributing it for the service. Choir response may be helpful at the close of the pastor's prayer. Sometimes a brief solo is effective as a response.

Church-offering envelopes may have printed on the reverse side appropriate topics for prayer. This would remind contributors that giving is an act of worship. Divided envelopes with printed topics on the back may be secured without extra cost.

It is well to have the church bulletin carry paragraphs of facts, needs, and opportunities, with requests for prayer.

The sale of literature on prayer should be promoted by the pastor and by all the various societies of the church. A portion of the money set aside by the individual for Christian work might well be spent in distributing pamphlets and books on prayer. An appropriation for this purpose will bring dividends. It has often accomplished much good to have such literature on display at some prayer meeting or special service. It furnishes an opportunity to start a prayer band as well as to sell books. Helps for family worship, if explained, will cause some people to set up a home altar. The same plan with helps on personal work will enable one to form personal workers' bands.

A New England pastor read in prayer meeting a few paragraphs from S. D. Gordon's small book, Prayer Changes Things. It was in immediate demand and the book passed from hand to hand for several weeks.

Perhaps a study class on prayer can be formed. The Meaning of Prayer, by H. E. Fosdick, is one of the best textbooks for this purpose.

Music

Congregational singing is desirable in all services. Music is better led by competent men or women who are fairly versed in the religion of music as well as in musical art. A rural church in Illinois, having no good player, but realizing the necessity for one, paid for lessons for a member of the church, so that she could play the organ. The music should

be worshipful but thoroughly alive. It may be led by a precentor and quartet or a chorus accompanied by an organ or an orchestra. For young people's and children's services a piano is better than a reed organ. If a voluntary chorus can be kept together, it has a certain advantage over the paid chorus, provided it puts attention on its work. It is well to have a different chorus for different services—perhaps a mixed quartet and a children's choir for the morning, and a male quartet or a chorus choir for the evening, to introduce variety.

"The Hymnal is almost unknown in many of our rural churches," a pastor wrote recently. "In its place there is a conglomeration of song books issued by the Tom, Dick, and Harry Publishing Company of Everywhere, and the good old hymns are changed by addition and subtraction to cater to the fancy of some particular theological hobby, of which some barn-stormer is the expounder. These books should be gathered together and consigned to the place of the mystic formularies of the Ephesians."

This does not underrate good gospel songs set to stirring music, but it advises care in the selection of the books. There are meetings where these are more desirable than the Hymnal. But for most services the best music is to be found in the Hymnal and it will serve the purpose best if it is correctly rendered.

A helpful chapter on How to Use the Hymnal is included in Carl F. Price's book, The Music and Hymnody of the Methodist Hymnal.

You have been in a service where the leader opened a song book at random and said, "We will sing one hundred and thirty-two." He was not prepared for the meeting, and the sentiment of the hymn did not make much difference to him. Selected songs should pertain to the unit of thought running through the service. This would not prevent the choosing of one or more hymns by the congregation in informal services.

Singing is the first order of the service. Much depends upon the leader. If he gives out the best hymn in the book

in a cold and lifeless way, the people will not sing it with fervor. On the other hand, if the leader, with promptness and warmth and with the tone of triumph in his voice, announces a hymn that is uplifting and is set to an appropriate tune, the people immediately feel that the service is going to do them good. The first move in a service is of great importance. It generally sets the pace for the entire meeting. Hence it is well to open the thought of the service with the first hymn. The custom that some have of delaying the opening of a meeting until the late-comers arrive, and passing the intervening time by singing, is a very bad one. A few persons are enough to have a good meeting if they enter into it with the right spirit; and if the meeting is interesting from the beginning those who are habitually late will find that it is profitable as well as fair to endeavor to be on time.

It may be well to have a ten-minute song service at the beginning of a meeting if it is not to "kill time." When one gets to the point that he must "kill time" in a religious service, the best thing to do is to go home.

Generally speaking, joyful singing is preferable; but there are times when the more somber note is in order. Sorrow and death may have entered into some home in the community. The mood of the people is evident, and hymns appropriate to such a mood are more fitting; but they need not lack the note of triumph. Christ is more than sufficient for every experience in life; hence any note other than that of triumph is false.

Sunday School Worship

Most of what has been said concerning church worship applies also to worship in the Sunday school. The worship period in the Sunday school, however, deserves special attention. How can the habit of worship be instilled in the life of the children?

Each department of the school should open and close with worship.

A church in Connecticut devotes half of the Sunday school

hour to worship and the other half to the class work. This worship period receives as much care in its preparation as the morning church worship. The offering is received in individual envelopes on collection plates while an offertory is being rendered, as in the church service. Whether this or some other plan for conducting the children's worship is used in your church, this method for collection is recommended. In this school the departments worship together and the pastor speaks briefly to the children each Sunday.

In a New York church the children have a period of worship after the Sunday school classes and during the opening exercises of the church service. It adjourns before the pastor begins to preach. This service is conducted as the one mentioned above. These services increase the church attendance rather than diminish it. If the pastor feels that he cannot take the time to speak to the children in such a service, an assistant pastor or a layman could do the work in his place.

Many pastors include in the church service a five-minute or ten-minute talk to the children. In some of these churches the children sit by themselves and the younger ones march out in a body when the talk is finished. In others they sit with their parents and remain for the rest of the service. Church attendance is wisely included as an element in the Sunday school efficiency standard. It is fatal to inaugurate any plan that will tend to divorce the children from the church proper.

Some schools have brief opening exercises, and after the study period give the last ten minutes of the hour to worship. No notices are read at this time and no business transacted—the children leave in a worshipful mood.

With any of these methods where talks are given to the children, it is well to put these talks in story form. Stories may be found in the Bible, the Advocate, or in any good literature. One should practice telling stories. Edward Porter St. John's book, Stories and Story-Telling, is suggestive. Illustrative methods, such as the use of chart, blackboard,

or pictures, will help fasten the stories or talks in the minds of the children.

Worship sometimes suffers from interruption by the clerical work of the school. The work of the secretary may be prevented from obtruding upon the worship by having the attendance marked in the hallway or at the door when the pupils enter.

Marion Lawrance says in his book, How to Conduct a Sunday School: "The organization of a Sunday school should be like the works of a watch—ever going, but out of sight; ever running, yet seldom seen. No machinery should be introduced into a Sunday school, or anywhere else, simply for the purpose of 'seeing the wheels go round.' When wheels are visible or machinery rattles there is something wrong."

Sacraments

Nothing is more helpful in the church service than the sacraments when properly administered, and nothing more baneful than the sacraments improperly administered.

The Lord's Supper. This sacrament is always doubly beneficial when preceded with conscientious preparation of those who are to receive it. Its meaning and purpose require explanation, either in the public service or in a special meeting. It should be administered in a manner that is orderly and dignified without any confusion. It is rarely advisable to omit the sermon entirely. The service itself, however, need never fail to be wholesome and helpful. If anyone objects to the individual service, both the common cup and the individual service may be utilized.

Baptism. The same comments might be made concerning this sacrament. If the pastor administers the rite of baptism to children and desires to take them in his arms, it is well to become acquainted with them beforehand and thus prevent them from crying during the service, as they sometimes do because of the strangeness of the pastor. It is not wise to change the prescribed ritual for baptism. It is indeed possible that the form could be improved, but it is not usually

advisable for the pastor to depart from the accepted form. An active Cradle Roll superintendent will find numerous children to be baptized.

II. Instruction

Sermons and Addresses

This division is not a substitute for books on homiletics or lectures on preaching; but a hint or two will be in place concerning the content and plan of sermons as related to training.

Bible material makes sermons strong. Expository sermons should be preached frequently on the various inspirational Scripture texts. Topical sermons are very helpful on such broad topics as repentance, grace, salvation, service, or on more specific topics as occasion may demand. Doctrinal sermons are needed in larger measure than they are generally given to-day. The days of controversy are past, but people need to know the essential doctrines of Christianity. Practical sermons also must be included. People need sermons that deal with life as they find it and that tell them how to overcome in every phase of life.

In general, a progressive arrangement of sermons will conduce to a certain development in the minds and wills of the hearers. A certain unity running through this progress combined with variety gives continuity to their thinking without a loss of interest. Suppose one holds special meetings in the fall. Some such program as the following might be advisable: For six weeks, beginning in September, when the people are back from their vacations, sermons might be preached concerning God's Father-love, Salvation through Christ, and similar topics in preparation for the meetings. The special services might occupy the following month. The ensuing six weeks could be given to sermons explaining the essentials of the Christian life, building up in the faith and in Christian character those who have been won to Christ during the previous month. In January the sermons might explain the

essential doctrines of Christianity, and in February they might treat the history of the Christian church. This program would need to be kept flexible for the introduction of sermons not anticipated when the program was arranged. Consultation with leading members of the church will enable the pastor to arrange a program with considerable accuracy. If the dates for the sacrament, for temperance sermons, for missionary and other special addresses, can be arranged at least tentatively a year in advance, this will tend to efficiency.

Appropriate sermons will be preached on the Christian holy days, civic sermons near elections or national holidays, vacation sermons just before the people leave for the summer.

Addresses other than sermons are not as frequent, but may be as beneficial. Bible topics may be presented by competent men from the outside. Temperance speakers are always available. Educational addresses should be given. If there is a college near, some of its instructors will deliver good lectures, and be satisfied as to compensation with the publicity it gives their school. The events of the day deserve treatment frequently. These might be presented in an open forum or in a debate. This is done in many churches at the Sunday evening service; in some, weekly; in others, once in two weeks or once a month. If it does not seem desirable to have it on Sunday, it may be held on a week night. Question boxes are a good thing if someone is in charge who is capable of leading discussions and thinking quickly on his feet. The questions for any particular meeting can be directed along some specific line by giving advance notice. These services may be made attractive with the use of music, motion pictures, or other features.

Graded Lessons

The best method of teaching the principles of the Bible with their application to the needs of life is the Graded Lesson system. These lessons have been arranged according to age-periods, and cover all ages from four to twenty years. The Cradle Roll takes care of those under four, and special

elective courses provide for the adults. The system is new to many, and because it is worked out so completely it may seem elaborate and complex. The truth is, however, that these lessons alone are in harmony with the true principles of teaching, and they will give one a more adequate and vital knowledge of the contents of the Bible than any other method.

Introducing them. How can one introduce the Graded Lessons into a school? First secure information from the Methodist Book Concern regarding the lessons and the method of introduction. This material is then considered in the Sunday School Board. Frequently there will be a desire on the part of the whole board to adopt these lessons.

In some cases the superintendent may be opposed to this departure. If that is the case, the board in Methodist polity is the Sunday school legislative body, and the superintendent is supposed to do as it requests. It may not be well, however, to expect a man to superintend a Sunday school which is using lessons or methods which he opposes. In that case the pastor should explain to him the principles on which the Graded Lessons are based, and their superior value. Give him Coe's book on Education in Religion and Morals. If the pastor does not favor the Graded Lessons, then some schoolteacher should be requested to talk pedagogy to both the pastor and the superintendent. Permission can be secured in most cases to adopt the lessons in one class or one department of the school for a stated period of time. At the end of a year the superiority of these lessons will have manifested itself so that they may be introduced into the other classes in quick succession.

Teacher-Training. The teachers deserve thorough training. This is equally true whether the Graded or the Uniform lessons are used. The training class naturally includes everyone who teaches and everyone who may be used later as a teacher. Substitute teachers need this work as well as the regular ones. Sometimes an entire class of young people in a Sunday school will be willing to take normal work in place of ordinary lessons. Use a standard textbook, such as Wade

Crawford Barclay's, First Standard Manual of Teacher Training. An excellent book dealing with practical psychology in a form that can be easily assimilated by any teacher without college training is Weigle's, The Pupil and the Teacher. If the latter book is studied, it may be helpful to get a Christian school-teacher or superintendent to conduct the course.

Leading schools are realizing now that it is as necessary to train officers as it is to train teachers. An officials' class yields good returns. The young men in a certain Sunday school are being trained by the superintendent one night each second week. These young men assist the superintendent or take entire charge of the Sunday school the Sunday after each session of the class, putting into practice what they have learned.

Des Moines has a very complete system of training in every branch of Sunday school work. Several instructors present the material, and all the Protestant churches take advantage of this unsurpassed training. The details of this plan may be ascertained from Walter S. Athern, Professor of Religious Education in Drake University, Des Moines.

Other Study Groups

Other study groups should be guided, where possible, by the best pedagogical principles used in modern Sunday school work.

Classes for Men. One of the first things is a competent leader in whom the men will have confidence. It may be easier to get men to attend a short course than a long one. If it is suggested that a permanent study class is to be formed, this may have no attraction, but a larger number of men can be secured on a proposition for a ten weeks' course. At the end of that time they will probably be so interested that they will request the continuance of the work. Organization and committee work will add to the interest.

The Adult Class Monthly presents either the Uniform or Graded Lessons in admirable style, and explains successful methods of class work.

Social studies appeal to men. See those mentioned under Community Service, page 69. Bible study may be made interesting by using books of the type of H. E. Fosdick's Manhood of the Master. Do not neglect to investigate the Graded Lessons for adults.

A pastor one Sunday told his audience about The Call of the World, and how interesting he had found the few pages he had read. He said, "If ten men will agree, we will read it together." Six men signified their willingness by raising the hand. "We will give it up," he said. "I want ten men—no more, no less." At the close of the service ten men asked him when they would begin. And all eleven enjoyed the reading.

In his book entitled How, Mr. Marshall A. Hudson, noted for his Baraca Bible Class work, tells about a Hustlers' Committee in a men's class in a Southern State. Any man whom the class wishes to reach is invited daily by different men according to a prearranged plan. The man who calls Saturday asks him if anyone has promised to call Sunday and take him to the class. If no one has, he calls Sunday or sends a seventh member. The man usually is there on Sunday. An unusual case is reported, in which a person refused fifty-six invitations, accepted the fifty-seventh, joined the class, and is to-day one of the pillars of the church.

A supper also appeals to men. Some classes have been formed by means of the banquet. Ordinarily, it seems preferable to have it at the close of a given period, or of the study year, rather than at the beginning.

A helpful book on men's class work is Adult Class Study, by Irving F. Wood.

It is hardly necessary to add suggestions concerning women's and Epworth League classes. The principles of work are so similar. The best courses available for women's classes are the adult lessons of the graded series. Women are often particularly interested in Bible study. It is urged that the Bible be studied by books, considering each book as a unit, noting the author, the historical setting, and the original

purpose of the book. These are necessary to an understanding of the message. Epworth League classes manifest considerable interest in mission studies or in the study of stewardship. If the latter course is desired, use the book, A Man and His Money, by Harvey Reeves Calkins. Interest may be aroused in stewardship by the distribution of the little story, Mary Christopher, by the same author, or by leaflets that may be secured from the Department of Stewardship of the Commission on Finance, 1020 South Wabash Avenue, Chicago. The new Epworth League Bible study book, Paul, Campaigner for Christ, is most heartily commended.

In some local churches a definite month of the year has been set aside when every organization in the church takes the same general line of study. The pastor begins by making it the theme of his sermons. The members divide into small groups, not over twelve members each. Sunday school teachers have frequently offered their services for such a study group. It is not necessary that every group study the same book. Variety will add to the interest. Each class may report in three minutes to a common meeting the summary of its discussion. It has been found advisable for the young people to go directly to the classes without any preliminary opening service. If possible, have at least three in each class report on an assignment which will form the basis for discussion in the class. Choose one member to give the summary of the discussion in the open meeting. This summary if given each week by a different member will permit a large number to take part. At the close of thirty-five minutes' study have all the classes come into the large auditorium. After song, prayer, and Scripture reading, have the various groups give their summaries, which will form another basis for discussion in the open meeting. Here also must be emphasized the importance of the leader, especially one who can analyze such a discussion and then at the close of the meeting summarize it in a few words.

Special Groups. Study groups will have added value if they are of the neighborhood type, interdenominational in

nature. In some large cities there are classes composed largely of society people of various denominations who ordinarily do not take much interest in church work. Dining-room classes are becoming popular, composed of the people who board together at a certain boarding house. If there is a religious school in the neighborhood, its students will often be available for work of this kind. Groups are frequently formed among clerks in department stores, as, for instance, those organized in Pittsburgh and Philadelphia after the Sunday evangelistic campaigns. Classes of this character may include some people who would not care to meet in the church. It will be advantageous to meet in the school building or club or some place not attached to any one denomination.

Probationary Training. Training for church membership is vitally necessary. In some churches sufficient training is given in the regular departments without special classes. In most churches, however, such classes are needed. The best book for this use is the new Probationer's Manual, by L. F. W. Leseman. Memory work is advisable for young people, but should be omitted in the training for adults. Seniors and adults may often take this work in the Sunday school hour. Whole Sunday school classes may take the training together in place of the usual lessons. This training makes an excellent course for Epworth League classes. If it is not easy to interest men in such a class, they are often willing to meet the pastor twenty minutes before or after a Sunday service and take the work in lecture form.

This study work in the various organizations of the church should be carefully correlated through the Committee on Training (see chapter on Local Church Organization).

In the Public Schools

At Gary, Indiana, a plan of religious instruction in connection with the public schools is being perfected. It gives Protestant children religious training somewhat corresponding to that of the Catholic parochial schools and the Jewish

synagogues. The public schools alone cannot do this, and the Sunday school has not yet attained to the best educational standards. The scholars of the lower grades go twice a week and the others once a week to the church of their preference to receive instruction in religion, and will go oftener when the work is further developed. Best pedagogical methods are used, and the whole is under the surveillance of the superintendent of public instruction. Attendance is not required, but regular credit is given, and nearly all attend. This system covers in large measure the ordinary instruction of the Sunday school and much more. Several Sunday schools, therefore, have found it advisable to devote their Sunday meetings largely to worship and expression rather than to study.

The Bible in some form ought to be in our public schools where this plan is not followed. State laws vary, but some use of it is possible everywhere. Get your State law changed if necessary.

Christian Literature

The printed page is a fellowship with any noted writer who cannot be reached in person. Paul, for instance, lived eighteen and a half centuries ago, but speaks to men to-day through his epistles.

Among Christian literature the Bible holds first rank. See that every child has a Bible or a New Testament. In Ohio, a men's class placed one in every guest room of the hotel on the Gideon plan.

Every Methodist home should read a standard denominational periodical. How can people be induced to read them? Some Advocates will send a representative to your church: use his method. One minister has planned an Advocate Sunday. He will preach a morning sermon on Christian Literature, a story from the Advocate will be told in the Sunday school; the Epworth League session will be given to Advocate clippings; and at the evening service several laymen will tell what the Advocate means to them. In each place volunteer

subscriptions will be requested. Sample copies will be widely distributed with a subscription blank in each. This effort is being prepared for by having each present subscriber loan his own copy to neighbors (not regularly to one neighbor). After the Advocate Sunday men and women will go out by twos, as in the financial canvass, and will attempt to get subscriptions from the families who did not subscribe voluntarily on Sunday.

The same plan can be worked for the Epworth Herald.

An editor recently said: "When the subscription has been secured the end is not yet. The failure is often there. The wise leader will devote time drawing attention to some special article, emphasizing some particular editorial, praising some poem or some pictorial arrangement—in a word, will leave nothing undone to develop the appetite."

The Sunday School Library. If a public library or school library is accessible, do not duplicate its effort. Encourage the people to patronize it as religiously as the Sunday school library. Put in the latter the books the former does not have. Books for the usual purposes will be recommended by the Methodist Book Concern. Make sure, however, that some books of extra value in Christian training are available for seniors and adults. These might be kept in a separate place. Such books as:

Book of Social Prayers. Walter Rauschenbusch.
With Christ in the School of Prayer. Andrew Murray.
Meaning of Prayer. Harry Emerson Fosdick.
Christ in Everyday Life. E. I. Bosworth.
Quiet Talks on Power. S. D. Gordon.
With God and the World. C. H. Brent.
Yet Another Day. J. H. Jowett.
Practice of the Presence of God. "Brother" Lawrence.
Will of God and a Man's Life Work. Henry B. Wright.
Following Christ. Floyd Tomkins.
Christian Way. Washington Gladden.
Intercessory Prayer. Andrew Murray.
Principles of Jesus. R. E. Speer.
A Man's Religion. W. F. McDowell.

At a Social Union in New England, The Inside of the Cup was reviewed by a person who did not speak for the purpose of getting everyone to agree with him. The live discussion caused several to buy the book.

When The Calling of Dan Matthews was in everyone's conversation, an Illinois pastor read, in serial form, Alexander Corkey's story, The Victory of Allan Rutledge. Without waiting for the bound volume, he made extensive reference in a sermon to the two books as "The Minister Who Flunked Out" and "The Minister Who Won Out." His copy of the latter story received wide circulation, until no longer intact.

A missionary speaker, mentioning The Life of Livingstone (written for juniors and intermediates), read the first page. A woman soon after wrote to him, "Send me the book that begins with a menagerie." That first-page menagerie read in Sunday school will cause a run on the library. Tell an interesting story from any live book, stop when you reach the critical point, and inform them that what happened may be learned by reading the book. Most Sunday school teachers think only of the lesson they teach, but what fine opportunities they have to suggest good books!

Everyland, the children's magazine, would be a large help to Sunday school classes. Read a fascinating story from it before the Sunday School Board, and show its pictures. They will realize its value and likely subscribe for each class. If they do not, give each teacher a sample copy. Let the teacher read a story to the class and display it. An organized class will have some money in its treasury. Ten cents each per year from the members will bring this magazine monthly, and it can be passed from hand to hand in stated order. The Missionary Education Movement will send instructions for songs and drills to help advertise Everyland.

A rural church in Iowa used a "classroom" as a reading place and put there church papers, farm papers, dailies, and magazines. Most of these were donated by the publishers. The people were glad to come and read. This proved to be the beginning of an extensive community service of rare value.

III. Social Culture

Professor Coe says: "The play instinct is nature's way, and so God's way, of developing body, mind, and character." The words "play," "amusement," "recreation" have this in common: they indicate an agreeable condition. Now, the agreeable is normal. It is the purpose of the church to enable all people to live the normal life in all its phases, which is the *summum bonum* of existence. To separate play from religion is, as Professor Coe says, to put asunder that which God has joined together. Read Bushnell's Christian Nurture, Chapter VI, and Coe's Education in Religion and Morals, Chapter IX. Too much religion is separated from play and too much play is separated from religion. The Methodist survey of Ohio disclosed the fact that the churches are open an average of two nights a week, dance halls three, theaters five, moving-pictures five and one half, and pool halls six.

Recreation

A supervised playground is a necessity for the children of the community. If none is available, let the church see that one is provided. Also a gymnasium for the older children, seniors, and adults. Miss no opportunity to cooperate in these matters with the Young Men's and Young Women's Christian Associations, with other churches, and with schools. A church in Iowa pays the price of the Association membership for its poor boys.

Two churches in a rural town held the young men better than neighboring churches because each pastor took time to organize a baseball team and umpire the games. No one could play on either team who was not a member of one of the young men's Sunday school classes. There are over two thousand boys and men in Sunday school baseball clubs in Chicago. Another pastor reached a group of young men through tennis. No court was available, but they made one. A vacant lot next to the parsonage was leveled and rolled for the court. A membership fee of fifty cents each provided the equipment.

The pastor taught several of them to play. The young ladies were permitted to join, and the pastor's wife taught them the game. The season finished with a closely contested tournament. Tennis courts may be flooded in winter for skating, if a larger place is not accessible.

Some churches conduct a Field Day during the summer, including many types of sport with prizes.

This type of work is not a mere method of trying to hold the young people, so that religious influences may be brought to bear. It is a real method of "saving souls," saving the whole life, conserving and training the entire person.

Entertainments

Why not a kindergarten in every Sunday school where the little ones can learn God through play?

Use the beautiful pictures that accompany the Graded Lessons.

Open a room in the church for supervised games.

A parlor is a blessing to young people who live in boarding houses, and may easily be made to attract them.

Socials of various kinds with no admission fee, or only a nominal one, are a necessity.

Men's dinners are desirable. Middle-aged men are generally neglected in most churches.

Try a Pageant of Methodism, or a missionary sketch.

Musicales, lectures, moving pictures, are all in order.

Social Plans for Young People, by Christian F. Reisner, is a valuable help in this work.

Through the natural play life of people their spontaneous interests are learned and clues gained that enable a leader to proceed intelligently in bringing out the best in each person.

Clubs

Jacob Riis happily said, "The club is the only weapon with which we can successfully attack the gang."

The very genius of Christianity is social. Boys' gangs are not a nuisance—they are normal expressions of boy nature,

which is also social. If a man whom the boys respect as virile and honest will give a little time and attention to a gang leader, he can soon have the group coming his way. If he will show them how to play a game, they will accept his invitation to some games in the vestry. If he will tell them stories of heroes, they will come to him at the Sunday school hour to learn about heroes in virtue and character.

But the boys and girls of the church need club life also. Form the boys into a Scout Patrol, and the girls into a Camp Fire group. Give them a large measure of self-management. Spend some time and labor and money for their benefit. The "old swimmin' hole" may be a hell-hole if no big brother goes along. But there is a community where every boy is a gentleman, because the men take the trouble (and pleasure) to go swimming, hiking, and camping with the boys.

Father and Son banquets are widely successful. These are suppers at which no man is admitted without a boy. And it is helpful beyond measure for the boy to feel that he is being thus royally treated by a man. It also gives the man a wonderful hold on the boy.

The church that invests energy in social culture will not be greatly troubled with questionable amusements. If it would save its life from such effort, it will lose its life and the lives intrusted to it; but if it give its life, it shall find abundant life and save a multitude of lives.

IV. Expression

So far in this chapter not much has been said concerning expression. Expression is as important in training as impression. Indeed, there can be no adequate impression without expression. Nothing really becomes a part of one's life until he has used it in some manner.

Participation in Services of Worship

One of the easiest ways to start people participating in a service is to give them Scripture selections to read. Pastors

and leaders of meetings do not always realize how difficult it is for one to take part in meeting for the first time. Make it as easy as possible. Under the head of Prayer the suggestion is made that written sentence prayers be used during the prayer season.

Testimony is important and vital. Brevity is the rule, but enough time given to adequate expression to personal experience is well spent. The freedom of the testimony meeting exposes it to great abuse; and because of this, it is shunned by many good people. The one cure for hypocrisy is to make the meeting so charged with the Divine Spirit that such hypocrisy will be out of place. Insist that exhortations to others must not be passed off as a personal testimony of the saving power of Jesus Christ. A meeting is sure to be profitable if the people will tell of the application of the theme in their lives. This method will help those people who give the same testimony on every occasion.

Testimony may be induced by suggesting as a topic some particular feature of Christian experience. Many young people have been led to make their first public testimony through a discussion. If the leader of the meeting blankly says, "Now the time is yours for testimony," young people and new converts may be at a loss to find anything to speak about.

Example and Fellowship

One of the strongest appeals that can be set before young people is the appeal to make their example count. Example, however, is not contagious unless combined with fellowship. It is not the spirit of "Watch me and see how good I am." It is equal contact through which the other person not only realizes your virtue but also actually derives some measure of the same from you. The Sunday school, Epworth League, Brotherhood, and other organizations furnish much opportunity for this fellowship; but the big impression that people receive is from the week-day life and work of a man rather than from his Sunday life. Make the ordinary conversation count for Christ. If a special effort is necessary at first, it

will soon become part of one's character, and helpfulness will radiate from him without his knowledge. Get new converts as well as prospective ones to attend a summer institute, camp meeting, or similar meetings where the religious spirit is strong and wholesome. Union services of various characters will broaden a person through fellowship with people of other denominations.

Christian Service

Every Christian should have some definite work to perform in connection with the church. Those who have a desire to teach, or ability to teach, should be given Sunday school classes. If there are no classes available, new classes can easily be secured by anyone who will make the effort. Other members may serve on the Reception Committee, welcoming the people who attend the services. People with musical talent should consecrate it to the Lord and exercise it in the church. Members who are not gifted along these lines could perhaps do the advertising for the church. Men and young men may be put in harness in an organized canvass, either for finance or for souls. Open-air meetings will give employment for a number. City missionary work commonly demands more helpers than the churches furnish. Sunshine Bands for sick relief are a help in any parish.

One of the best ways to reach men is to quit inviting them to attend services, and offer them something to do—"a man's job."

In getting pledges for Christ and his service one of the best systems is that called White Gifts for the King. Supplies and complete instructions regarding this may be obtained from the Meigs Publishing Company, Indianapolis, Indiana. It is for use in connection with the Christmas anniversary.

It is well to make the Christmas and Thanksgiving seasons occasions for offerings to Christ rather than occasions for praise only or for a mutual exchange of presents.

Too often it is exhorted that Christian service of this kind be done, but too seldom is one approached with: "Here is this

particular piece of work for which we believe you are fitted. Will you undertake it?" The latter approach is usually successful. Then, too, if a person is willing to undertake the work, he deserves adequate training for it. Sunday school and missionary conventions and Epworth League institutes make excellent training camps. If you cannot secure one for your locality, get your people to attend them elsewhere, even if it is necessary for the church to pay part of the expenses.

Getting People Into a Convention. J. Campbell White says, "Don't wait to be poked; be a poker." When a convention is arranged do not wait for its promoters to enroll your fellow members. Discover all you can concerning the meetings, and talk them up. Send for literature to distribute. Secure some official to present the matter at your church or at a joint meeting of the churches of your community. Plan a Boosters' Feed, and it will attract men who do not usually attend church services. Have the visitor describe the coming meetings, their purposes, and their possible results. Have a neighboring pastor tell what a similar convention meant to his church. Have some one primed to get the floor at the opportune moment, say he will go, and suggest that all enroll as delegates on the spot. It may be necessary to make up a special train. This is quite possible if the same plan is worked in nearby churches. Do not send the same two delegates that always have attended the conventions and brought back a "report." Get the many uninterested to attend and they will come back and do things.

Lifework

When young people show special ability along particular lines the church should be quick to give them opportunity to develop their talent. If a young man has a strong leaning toward the legal profession, the church is responsible for an effort to make him a power for good in that profession. There are other young men and women with talents, who, with some encouragement, would be willing to give their whole lives to Christian work. They might be encouraged to

volunteer as missionary candidates. The ministry should be upheld and dignified at all times, rather than joked about, as a lifework. Sunday school classes could be named after missionaries that are supported by the church. It would be well to have a series of lifework addresses in the Sunday evening services, the Epworth League meetings, the prayer meetings, or the Intermediate and Senior departments of the Sunday school. These gatherings could be addressed by men in various walks in life, each telling how a man can serve his fellows and his Master in that calling. One of the best places to help young people to make their decisions for lifework is a summer conference or institute conducted by the Missionary Education Movement, Laymen's Missionary Movement, Student Volunteer Movement, Epworth League, Young Men's or Young Women's Christian Association. Some young people will be best helped by persuading them to take a college course. No pastor, however, should be content to rely upon other influences without giving liberally of his own time and energy so that the proper results will ensue. A book that will be helpful in studying and presenting lifework is The Will of God and a Man's Life Work, by Henry B. Wright.

A card may be of value in securing Christian lifework decisions. It may read:

"I hereby freely and fully dedicate myself to Jesus Christ as a living sacrifice in service for others; wherever, whenever, and in whatever form of service will please him.

"I will definitely seek the will of God for my lifework, and covenant to do that will regardless of circumstance, condition, or cost."

These cards may be secured from the Commission on Evangelism.

III

COMMUNITY SERVICE

TO DRAW MEN TOGETHER *IN* CHRIST

I. For the Individual Church

A. Information

B. Activities

Boys' Work

Reading Room

Rural Young Men's Christian Association

Work Among Immigrants

Institutional Churches

II. Cooperative Efforts

A. With Other Churches

Union Services

Moral Conditions

Temperance Work

Charities

Social and Industrial Peace

B. With Other Local Organizations

How to Secure a Playground

Infant Mortality

Farmers' Institutes

Holiday Celebrations

C. With National Organizations

III. Church Federation

How to Form a Federation

What Your Federation Can Do

III

COMMUNITY SERVICE

TO DRAW MEN TOGETHER *IN* CHRIST

COMMUNITY service is "that form of effort for man's redemption which seeks to uplift and transform his associated and community life. It is the social application of Christian principles. It deals with man as a social being in his social relations, and with social causes and conditions. It demands social and collective action, and seeks not only to save men but to embody their Christian life in social institutions. The ultimate purpose of community service is to create such a social order as shall realize the Christian ideal of human society, to give each soul a social inheritance in life, to develop a perfect life in a perfect society, and to make Jesus Christ a fact in the universal life of the world."

Walter Rauschenbusch says, "Social Christianity is the corrective of individual Christianity, accepts all the truth of individual Christianity, but sets the individual in the midst of his own social life, and undertakes to remodel that social life so that it will become an ally of the spiritual forces of Christianity."

Community service is not new to religion or to Methodism. There is a sense in which the Old Testament law compelled it. The teachings of Jesus are yet unrealized in this line. The Wesleyan revival of the eighteenth century had such socio-religious power that it averted from England what France suffered in the French Revolution.

The last generation has witnessed a marked advance, however, in the thought of the church as to its social obligations.

This has been especially prominent since 1908, which year marks the deliberate and conscious entrance of the church upon the field of social action. The Federal Council of the Churches of Christ in America, which represents thirty Protestant denominations, adopted what is popularly known as The Social Creed of Churches, a platform of social principles. The church then, as a corporate body, entered this field as an agent for social justice.

Every local church should have a constructive program for serving the social needs of its community, both individually and through the largest possible cooperation with other agencies for social uplift. This program should have as its objective the permeation of the community life with Christian standards. This community policy should become a permanent part of the life and activity of the church. But the program itself should be revised and enlarged as the community advances and new needs appear.

I. For the Individual Church

A. Information

To formulate such a program each church must know the outstanding social needs of its community. These can be known only after a thorough survey, such as is described in Chapter VI. It must from time to time review this group of facts in order to measure the progress of the community, and to estimate its own success in putting religion into the community life. Be assured that there will be little success unless the program of effort is based upon the findings of the survey.

The survey should probe deeply. For instance, many people are careful about the amount of cream the milk contains, but few know that a fertilizer test would be more important than the butter-fat test. Everyone abhors murder committed with a gun, but it is permissible to kill a man with bad housing conditions. Most people will support charity work, but if a day-nursery is enabling mothers to work fifteen hours in a

canning factory, everyone who helps support it is abetting crime.

How can the church work out its social obligations? First, it must be a matter of education. Principles of social justice cannot be applied until it is known what they are. What are the means for this education? The answer is, The regular agencies and channels of the church. Study groups and forums should be held in the young people's society, men's Bible class or Brotherhood, and the various organizations of women. Many of these organizations in various local churches have lost their former vigor. It has been found that studies in social problems will not only awaken new interest in the organization itself but will also reach out into the larger sphere of social obligations.

What has been said in the chapter on Training regarding study classes, forums, and other methods of presentation concerns community service.

One of the best textbooks is The Social Creed of the Churches, by Harry F. Ward; another, Poverty and Wealth, by the same author. The Social and Political Significance of the Teachings of Jesus, by Jeremiah W. Jenks, is an excellent course. A similar one is Francis G. Peabody's, Jesus Christ and the Social Problem. If the latter two offer too much reading for the men, a valuable study involving less effort may be found in the monthly booklet, Gospel of the Kingdom, edited by Josiah Strong. Back numbers may be obtained in bound form. If the class members do not care to study, they will be interested to read and discuss R. F. Cutting's, Church and Society. If they wish to study principles, the best book is Devine's, Principles of Philanthropy. Current discussions in community service are vitally presented in the magazine, Survey.

One of the large churches in the city of Chicago devoted its Sunday evening services during the summer to the study of social obligations. Prominent men and women addressed these meetings. Every one was an expert in a special field of activity. Good music added to the occasion, and systematic

advertising brought the fact to the people, so that, instead of a few people being there on those hot Sunday evenings, the auditorium was filled to its capacity. Although a small honorarium is acceptable to social workers, they are very glad to give their service gratis. This is also true of city and State officials, so that the church has a large source from which to draw expert information. This should be utilized.

For those groups that are studying specific social institutions or problems it is recommended that personal investigation be made under wise guidance, and the data thus obtained be reported to the class. Have the members of a class visit the jails, hospitals, reformatories, factories, and public meeting places for labor demonstrations, so as to better estimate the social conditions.

The Federation for Social Service, 72 Mount Vernon Street, Boston, and the Federal Council of Churches, 105 East 22d Street, New York city, will be glad to furnish plans and suggestions.

B. ACTIVITIES

Boys' Work

When you win the boy you win his parents and become a community benefactor. The boy is a problem only because he is misunderstood.

The boy lives in relationships, in terms of a club, a tribe, a troop. He is stronger when he feels he is a part of a great organization. Study the various types of clubs and see which would appeal best to the boys in your community. A boy's estimation of himself is measured largely in terms of his uniform and regalia. He is living through the tribal life. Utilize these instincts. The Boy Scouts of America has the outdoor life; it is full of educational opportunities and acts as an incentive to their mastery. It uses the instinct for making and collecting things. It also offers a group around which the pastor or another leader can draw the closest associations. The national office of the Boy Scouts of America is at 200 Fifth Avenue, New York city. Write also to the Rural

Department of the International Committee of the Young Men's Christian Association, 124 East 28th Street, New York city. From the Methodist point of view the Boy Scouts may lack one or two desirable features that are supplied in the Knights of Methodism or the Knights of the Holy Grail. For information concerning the former organization and its work, write to the Board of Sunday Schools, or to the Central Office of the Epworth League: concerning the latter, address Rev. Perry E. Powell, Indianapolis, Indiana.

A young pastor in Chicago organized two baseball teams, helped them get their equipment, coached them, and paved the way with other churches to have the managers of the teams arrange schedules. This pastor accompanied his team and generally helped umpire the games. The victories were announced in church and the parents urged to support the teams. The scores, whether victory or defeat, were placed on the announcement board of the Sunday school and attention always called to it. Soon the town teams asked for games, which resulted in a new boy understanding. Instead of gang fights, they worked their energy off in baseball. And further, the gangs learned how to play a clean game.

The girls meantime were organized into sewing classes and into singing clubs which held classes among the foreigners in the community under the auspices of the Young Women's Christian League and the Young Men's Christian Association. At first the parents were horrified that their daughters should cross the imaginary dead line to this part of town; the foreigners were astonished that girls would care to come. The Epworth League cooperated with the Young Men's Christian Association in furnishing Sunday afternoon programs of music and reading. At first no foreigner would attend, but finally the crowds were so great that it took several policemen to keep them in order.

Reading Room

Every person should have easy access to good books and magazines. If there is no public reading room, open one

in the church building or elsewhere. Many States have what are known as traveling libraries. These books can be obtained for a specified number of weeks. When this time has passed another set of books is sent. Any local church can in this way obtain access to a large number of selected books. In addition to the traveling library, some States are furnishing not only books, but also lectures with lantern views and motion pictures. Thus can the church stimulate interest and direct appetite and help satisfy it.

In several communities the various churches that had Sunday school libraries have combined these so as to form one community library, and so give not only a larger selection, but also a higher moral tone, to the nucleus of the library.

The churches should not stop here, but should see to it that a library board is appointed by the mayor or is elected by the community. This board should include the various leaders of the churches, and such other men and women of the community as will strengthen such a committee. Of course the heartiest cooperation should be obtained from the school-teachers as well as the school commissioner of the district.

In several instances the churches have contributed to the library not only the books, but financial support as well. Where it is not possible for the library board to afford to pay for a trained librarian, workers from the various churches have been secured. Often young people are willing to devote an afternoon or evening a week to such work, especially if a small sum is given.

An empty store frequently has been rented to house the books. In other towns the library has been placed in one of the churches with the distinct understanding that it is a community library.

A number of the larger cities are extending their library service to the communities around them. It is upon the same plan as the traveling library sent out by the State. If this has not been tried near your community, go to the librarian of the city, lay the matter before him, and request that such a

traveling library be sent; state to him that the church or group of churches or an appointed library board will be responsible for the books that are sent. In some cities the library board has even gone so far as to send a trained librarian to care for the books. In several States grants of money are allowed to a library if an equal amount or a certain proportion of the amount is raised by the community. This knowledge can be obtained by writing to the State commissioner of education.

Libraries have been started or increased by donations from interested families. This is a good plan if the people do not make it the opportunity for dumping books that they no longer desire.

The purchase of used books is also to be avoided unless one is sure of the value of their content.

Care should be taken to secure the latest and most helpful books on special lines of study; as, perhaps sociology, civil service, electrical engineering, journalism.

In some communities the greatest need is to arrange the books on hand. The Newburgh Survey found the books placed on the shelves in the order in which they were received. They should be grouped by subjects, so that one can readily find what is available on any topic. Open shelves will enable one to look these books over without asking a librarian's help. Under the old plan no one knew what books treated a given subject; or if he did, it took much time to collect them and replace them. All books should be catalogued on cards by name, by author, and by subject, in three lists.

Rural Young Men's Christian Association

Another constructive activity is the Rural Young Men's Christian Association. How can one be formed? The rural Association is different from a city Association in that it usually has no equipment. It is the general organization of boys and men in various activities for rural betterment. A leader may gather around himself a group of boys

and young men, those who are interested not only in the athletic and social activities but also in the deeper and the religious phases of life. These groups need not be thoroughly organized, but at least the interest ought to be so aroused that it is worth while to call the secretary of the County Association to the community. It is well to have several of the leading men so interested in the proposition that financial obligations may be met. Every State Association has now a Department of Rural Work or of County Work. If there is no Association in your county, the first thing to do is to communicate with the State county secretary. His address can be obtained from the Rural Department of the International Committee of the Young Men's Christian Association, 124 E. 28th Street, New York city.

A rural pastor learned that a meeting had been called to discuss the organization of a County Association. He encouraged the idea and decided to go. An ex-senator, active in business life, having two sons, lived in the parish, and the pastor persuaded him to attend for the sake of his boys. Then he suggested that the automobile would make the trip enjoyable, and the ex-senator agreed. At the prospect of a good ride, the Sunday school superintendent and the president of the men's class decided they could take the day off and go along.

The meeting at the county seat wakened everyone present to the possibilities of the work. A County Committee was selected to form an organization; and the pastor, through conference with the officials, had the ex-senator made a member of it. When the county secretary was named the pastor said to him, "Senator Blank, of your County Committee, lives in our community, and here are two more of our prominent men, all interested in young people. We are ready to help you try out this proposition in our village." The secretary came as soon as due notice could be given of the meeting. In the church auditorium he showed lantern pictures of Association work in neighboring counties. A local committee was appointed that evening. The Sunday school superintendent, who

was a school director, secured the use of a room in the public school building, and so the good work was launched.

Work Among Immigrants

A pastor, recently arrived at a certain charge, was delighted to learn that the Armenians graduating with the eighth grade had been taught and prepared for examination in a free night school conducted by two members of his church. These devoted young women, school-teachers, were fired with a desire to serve beyond their pay. They interested the Armenian young people through a man who had founded three schools in Turkey before coming to America. He knew of the teachers by the reports of his children, who were in the public school. He found a few young people who were willing to meet two nights a week to study. Permission was secured to use the district schoolhouse. The pastor or another man accompanied the teachers on each trip. Two winters' efforts accomplished the result mentioned above.

This work also furnished the contact that enabled the church to secure the attendance and membership in church and Sunday school of a number of Armenian young people and children.

Such a point of contact in an Italian neighborhood was secured by housing a public vacation school in the church building. This accustomed the boys and girls and a few visiting parents to the place and to the pastor. After the vacation school the pastor secured the help of some live young people and organized boys' clubs and girls' clubs. These had a flexible program, including games, athletics, sewing, basket-weaving, and reading. The club members were invited to attend the classes of the Sunday school, and many do so. Some of their parents objected to this; but a visit to the school persuaded them that the object was to make them real Christians rather than to change their denomination. Moving pictures of a popular character were shown for them once a week, with an admission price of one cent. Motion pictures of moral and religious value secured their attendance

Sunday evening and gave opportunity for a brief talk. Each club leader sat with the members of his club at the service. Adults came also to see the pictures, and now a Sunday evening preaching service is conducted in the Italian language. Several conversions and accessions are reported by this church.

Institutional Churches

Some churches incline toward community service that can be housed in their own buildings. Gymnasium work, manual training, sewing and cooking classes, musical instruction, and night schools are among the usual efforts in this line.

Such work frequently necessitates a parish house or a new church building. The equipment depends upon the work undertaken.

It is best to begin in a small way, with only one or two lines of work. This will show the value of the effort, will secure the confidence of the people one is trying to benefit, will interest and train young people for further efforts, and will loose the purse-strings of supporters.

Its service is not confined to the work it houses. It will aid outside community betterment. Because of its own work it frequently exercises the largest influence and contributes the most cooperation in any united undertaking. The institutional church should be simply a leader. For example, as soon as the public schools begin courses in domestic science available to the people the church is reaching, the latter should devote its attention to other work.

The various efforts to serve the community by the several departments of the church should be carefully coordinated by the Committee on Community Service (see Chapter V).

II. Cooperative Efforts

Cooperation is the essence of Christianity. Men may pray for each other, and men may pray with each other, but only by their working together are the real principles of Christian brotherhood manifested.

Some of the things considered above could be done better cooperatively than by one church. Different types of work are considered here, however, so as to cover a wider field. The principles of procedure are much the same whatever cooperative task is undertaken.

A. WITH OTHER CHURCHES

How may cooperation be secured with other churches or other communions? The first essential is securing the right kind of leadership in each communion. A leader must be sympathetic, broadminded, clear of vision, one who knows the community and one who knows how to estimate personality.

Union Services

The first step in this direction is often realized in union meetings. This will help get the churches accustomed to the team harness. If it is summer time and the majority of the congregation are away, ask the pastor if he does not think it would be well to have the congregations of the community join on Sunday evenings in a union meeting. Make him realize the strength and value of the combined worship. Instead of several churches with partially filled pews, have one auditorium full. Instead of a number of depleted choirs, have one serve a stated time while another has its vacation. Instead of supply pastors, have one pastor at least who is acquainted with the community and direct the members of all churches to him. Thus is utilized the law of mass psychology: instead of a number of broken fragments existing separately have the body of Christ worship together. Just as in a business office the several executives arrange to take their vacations and yet always have one of their number at the office, so should the various pastors arrange their vacations so as not to leave the community without a religious leader. Just as a business man divides his office force for their vacations, so can the churches arrange to have one of their choirs sing every Sunday.

When a number of such union meetings have been held have a friendly exchange of pulpits. This does not mean to hold to one's own communion, but to exchange with different denominations as well. Let the pastors exchange their pulpits to show especially to the various congregations that they are all preaching the one Christ that is Lord of all, and that the difference in denominations is principally due to form of church government and not to essentials of Christian faith. Denominationalism to-day is not sectarianism. The time should come when all can say with Andrew Bonar, "I should rather see fifty people converted and join my neighbor's church than to see forty-nine converted and join my own."

In a village with only two churches the Baptists worship the last Sunday evening of one month with the Methodists, and the Methodists with the Baptists the following month. Each minister preaches in the other's pulpit, and each choir sings in the other's service.

Interdenominational prayer meetings and union evangelistic services have received mention. Interdenominational conventions have done as much as any one institution to bind together the various communions.

Moral Conditions

Churches that are "spiritually-minded" and not inclined toward social enterprise may be interested readily in matters of plainly moral concern.

In attempting to eliminate the immoral conditions found in a rural community the first thing necessary is a leader who can see and keenly realize the conditions. He must gather about himself a selected group, such as the pastors, the physicians, the several men and women who are or will become equally interested. This group should make a survey, noting what people have connections with any church in the community. This survey should include not only those within the village itself, but those in the surrounding districts, perhaps all in a radius of six or ten miles. Emphasize social activities, or-

ganized and unorganized, including not only those of the young people but those of more mature age as well. The various phases of recreation should be considered. Housing conditions should receive attention. Many large communities have serious housing problems. What are they in this community? Income, its sources and expenditure, should be investigated, and the occupation, not only of the adults, but of the young people as well. Of what influence are the summer visitors on the moral life of the community? Chapter VI tells how to make the survey.

After the survey review the data in the committee. Here the facts should be frankly considered, but to the community some facts should be presented only in generalizations, not the specific illustrations themselves. The data have been gathered so as to convince and to obtain action by the committee. Since the members of a rural community usually are known one to another, it is often well not to allow certain facts to become known.

Constructive activities should be organized that will eliminate the destructive elements in the moral life of the community. As is generally known, immoral conditions are the result of surplus energy that is not consumed in constructive activities, such as the playgrounds, athletics, or in physical labor. Especially beneficial are those activities which include the educational element. Mention may be made of the Boy Scouts, Knights of Methodism, Camp Fire Girls, debating clubs, singing clubs, and reading circles with a church or town reading room. These do much to prevent immoral conditions in a community. Many of the young people spend most of their leisure hours on the streets because the community has no public reading room. Sex information should be included in the science courses of the public schools, with lectures to parents on how to instruct the children at home. It may be that the greatest need is a Saturday half-holiday. There may be no place where the sexes may meet under proper auspices. In some places the first step would be to wipe out the saloon. Types of work have been treated and others will be treated

that may solve your problem; but the survey alone can determine the specific needs in your locality.

It requires tact to correct an immoral situation. A group of young men in a rural section formed a brass band. When they had learned to play with some success they started a bowery dance as a means of income. The pastor, finding no constructive method of overcoming the evil influence of the bowery dance, preached a plain sermon against dancing and exposed the sinful character of some of the moving spirits. It killed the dance, but it also prevented the pastor from bringing any of the band members to Christ. In another community an orchestra recently formed started to play for dances. The choir leader went to members of the orchestra and said he would like to hear them play. He complimented them, and said if they were planning to play good music and were in earnest, he would secure for them the privilege of practicing at the church, and would help them get engagements to play in neighboring towns. These young men have quit the dance music, and in return for the privilege of practicing in the church building play occasionally in the services.

One pastor in answer to the question, "How does your church cooperate with the public schools?" wrote, "By watching them like a hawk." The chief of police in a certain city was asked, "Could the ministers be of help to you?" And he replied, "Surely, if they would only stop scolding." By this he meant that they might offer less pulpit advice and give more actual assistance by personal effort. R. F. Cutting, in The Church and Society, says, "She [the church] has tried criticizing them [civil authorities], ignoring them, battling with them, trying to capture them." If that mind is in the church which was also in Christ Jesus, it will rather offer them its help. The aim should be not to control, but to assist, not to crush, but to lift. The church can be greatest and do most by becoming servant of all: it can never be great by trying to make them its servants.

The spirit of community service is admirably embodied in Worth M. Tippy's book, The Church a Community Force.

Temperance Work

It is seldom difficult to interest a church in temperance work. But every church ought to fight the liquor business with politics as well as with education and exhortation. Sometimes ministers retain their former appointments after an Annual Conference until after election time. Some Conferences have been changed in date so that the pastors with new appointments could arrive early enough to be entitled to a vote on the new charge.

In one community the liquor interests expected to win an election by quietly promising a good road for "wet" votes. A pastor heard of it, and informed his men's class. This class arranged meetings in every district school of the township, and the five pastors spoke on the election and told their audiences plainly about the deal. The men's class on election day divided its members, some to get men to the polls, some to interview doubtful voters before they went into the booth, and others to watch the polls and prevent dishonesty. The town stayed "dry" by the largest majority in its history.

Some places vote dry but remain wet. They can be kept dry by organizing the respectable citizens into a Civic League for the purpose of watching and prosecuting illegal sales. There may be an organization that will do this with your help, without creating another. Always connect with the State Anti-Saloon League.

Charities

Although charity has been one of the basic principles of Christianity, it is only within the last few years that the real science of giving has been learned. Previously it was the giving of alms to satisfy immediate distress, with little consideration of its moral effect upon the recipient. Today the aim of philanthropy is to rehabilitate the applicant. Indiscriminate giving, both on the street and at the house-doors, is directly contrary to this principle. The church must inculcate in its constituency a real understanding of the

principles of philanthropy and their Christian application. The first step is the education of the church itself in these principles.

The church must cooperate with the existing philanthropic organizations, especially the Associated Charities of the city. If no local organizations exist, connect with such agencies as the Association for the Improvement of the Condition of the Poor, the Charity Organization Society, the Salvation Army, and the Volunteers of America.

A Charities Council. Every church should have a Charities Council, which is composed of the visiting nurse of the church, or the deaconess, or the social worker, the pastor and his associates, together with the physicians of the congregation, and other especially fitted men and women. It should be small, with not over eight or ten members, so as to work without an executive committee. This council is to the local church what the Associated Charities are to a city: all applications for relief coming to any member in the church should be immediately referred to this council.

An example will more concretely illustrate the procedure where there is no Associated Charities organization. Suppose that a child has told one of the members of the church that her father has fallen from a building and broken his leg. This member of the church immediately notifies the district nurse or deaconess, who in turn informs the pastor and goes immediately to the home of the workman. Here she finds that the family has nothing to eat and no fuel with which to build a fire. The deaconess then approaches the city officials, stating that the church can supply enough money for food, and asks that the city send the man to the hospital. If the man is a lodge member, his fraternity may be asked to furnish fuel for the home. The deaconess communicates then with one of the women's organizations of the church and obtains clothing for the family. Upon further investigation, it is discovered that the daughter is suffering from tuberculosis. The child is taken from the home and placed in one of the city sanitariums.

The deaconess has meanwhile filled out the history of the family on the card, since it was previously learned that this family had not made application for help before. The card is kept in the files of the Charities Council of the church.

The rehabilitation of the home is now undertaken. A place is obtained so as to give the mother employment. The small children are taken by the deaconess and placed in the day nursery. Frequent calls are made to the patient in the hospital. If the man dies, the Charities Council communicates with the Widowed Mothers' Pension Department of the State, and secures an allowance for the family. The men of the local church should even go so far, if necessary, as to compel the owner of the building in which this family lives to conform to the tenement regulations and those governing sanitation.

Creating a Charity Organization. If no philanthropic organization exists, the church should form one. This is commonly necessary in the country districts and the smaller towns. In a town of from 1,500 to 1,800 population the following course of action is recommended:

1. The appointment of a Charities Council in each church. This council would be responsible for the administration of all philanthropic work which may belong to its own church.

2. The formation of an Executive Committee composed of the heads of the Charities Councils of the respective churches, the ministers, and the physicians.

3. The hiring of a visiting nurse whose salary shall be paid by the churches through the Executive Committee. She would assist in all cases of need, especially by cooperating with the physicians.

4. The hiring of an expert social worker whose salary shall be paid by the churches through the Executive Committee. This worker would make a careful survey of the community, carefully keeping a record of the needs and conditions, and cooperating with the various Charities Councils and the physicians to bring to pass improvements looking to the removal of causes which will in time make aid necessary. Here em-

phasis would be placed on constructive work for the removal of causes rather than merely the securing of scientific administration of aid. Of the two workers, if but one worker can be hired, the nurse would be the better; especially one who has had sociological training and experience. Suggestions may be secured from the American Association of Societies for Organizing Charity, 130 East 22d Street, New York city.

Social and Industrial Peace

No longer can the church stand aloof from the grinding of social injustice. Its business is not only to save the individual soul but the body as well. To agonize the body and to dwarf the mind is to kill the personality. A man without personality cannot apprehend God.

Every church should learn through study classes, lectures, forums, and fearless sermons, the duty of man to his fellow workers, and it should inspire the enactment and enforcement of laws that would bring about this right relationship.

Since it is often difficult to know the real causes of a labor dispute, many pastors are inviting the opposing factions to present their case publicly. In some churches this is done on Sunday evening; in others, on a week day. If both sides speak the same evening, have a separate evening for discussion. A good plan is to have the employer the first evening, with questions; the laborer, with questions, the second; and on a third, an open discussion.

The church should be instrumental in creating a Board of Arbitrators. A pastor may gather around himself the other pastors, with an unprejudiced layman from each church. Invite public representatives of the community to meet with them. Ask representatives of both factions to present their case. If, after discussion, the men cannot agree, select with the representatives three or five men to go more deeply into the matter—men in whose opinion the opposing factions will place confidence. Such a committee has prevented final eruptions.

One pastor after an impartial sermon invited representatives

of both sides of a strike to meet him, and a settlement was readily reached. In large cities ministers doing work of this kind must operate in harmony with city officials.

International peace is community service in its largest terms. And the degree of its realization is largely dependent upon how much the local church has inspired the community to apply the social teachings of Jesus. What the local church can do for international peace is briefly presented in a manual prepared by Sidney L. Gulick, The Fight for Peace.

B. WITH OTHER LOCAL ORGANIZATIONS

Where there are other organizations, all community work may be doubly effective if done in cooperation with them.

It is best to offer to cooperate with these organizations at first, rather than ask them to help the church on some undertaking. In the city of Washington, at the suggestion of the Social Federation, each of several churches accepted responsibility for improving the conditions in a specific alley. A social center was established in each alley by the responsible church; and the result was a remarkable transformation.

It is necessary in many cases for the church to take the initiative. That is assumed here.

How to Secure a Playground

To obtain a community playground, the first essential is an organizer, who sees the need and can visualize this need to others.

He should secure definite data and cooperation from the Playground and Recreational Association of America, 1 Madison Avenue, New York city. It is generally necessary to educate a community to the requirement of play. This is especially true for young people who work all day either on the farm or in a factory. Work is not exercise. Work wearies and deadens the muscles of the body. Play stimulates and rejuvenates them into new life, even though they are the same muscles that have been at work all day. It is generally

the craving instinct for play that is driving the young people from the country to the city.

The facts must be presented to the various ministers, the principals and teachers of the schools, and to other key men and women of the town, so as to secure their sympathetic cooperation.

This will induce a careful survey of the community. Points to be emphasized are the number of boys in the community, the number of girls, the number of square feet per child that is available for playground. The streets in this survey are not to be counted as ground to be played on. The general character of the vacant lots in the community determines whether the children are allowed to play in them. What play apparatus is there on the school ground? Can it be used by the children at other times than school hours? The various nationalities should be considered, since often a division of race makes a division in playing conditions. Present recreation should also be considered, that which is organized as well as that which is unorganized.

A working program will include the appointment of a permanent executive committee, and the securing of a playground director, trained if possible, plus cooperating workers. In several communities it is found advisable to have a committee from the churches, which will form the connecting link between the young people and the churches. This is done in many instances by the Sunday school teachers volunteering as workers on the playground; also by the club and team leaders taking their groups to the playground in person. This committee should cooperate in providing a normal program of social and recreational activities, adapting them specially for adolescent boys and girls.

Since it is often impossible to obtain a fully equipped playground, churches are borrowing vacant lots, clearing them of rubbish and weeds, and leveling the ground. The boys are generally glad to help in this, and a teamster will donate his work with his team. A water pipe for drinking water is often run to the grounds. A few swings, teeter-totters, and a slide

will add greatly to the joy of the young life. Frequently, if requested, the lumber merchant is glad to donate the lumber, and several carpenters, especially if they have children, gladly make the play apparatus. In this way churches through cooperation are making play centers in the community without much expense.

Infant Mortality

Suppose the babies of the community are dying at an abnormal rate. How can this condition be remedied?

First, as has been stated, the churches should use existing social organizations. If there are none, the church must create them. It may rest with the churches to take the lead, or the responsibility may be carried by such organizations as the Associated Charities, the Society for the Prevention of Cruelty to Children, or the Board of Health. In any case the churches should see to it that the pressing need is remedied, even though it necessitates the creation of an organization. Later, if the organization can be made self-supporting by the arousing of public sentiment, the churches will be relieved of its management.

In its largest terms community service includes not only all Protestants but Catholics, Jews—in fact all races, creeds, and no-creed-at-all; for no great and vital social work can be done without the hearty cooperation of all those concerned.

The leader must know the conditions in his city. He must know, for example, how fast infant mortality has increased. This information can be obtained from the Board of Health or the coroner. He should have definitely on paper not only the total of deaths listed by months for the current year but also the totals and percentages for at least three or four years previously. Further, he should learn from the Board of Health the exact localities where the death rate is the highest, so as to show concretely which districts are most affected. After these facts have been gathered they should be so analyzed and synthetized in the leader's mind that they can be readily and clearly presented.

The wise leader will find another community-patriot. It may be a pastor, a business, or professional man. If he already realizes the situation, he may decide at once to cooperate. If he is undecided, allow him to think it over. Make a definite appointment to call the next morning or the next afternoon.

Consult the next man whose cooperation you desire, presenting the case to him and mentioning that Mr. Blank also is considering it and is likely to cooperate. Ask him to suggest one or two other strong persons to form a committee. Select about five to nine for this "setting-up" committee, and see each of them individually. If another person has special influence with any individual, let him present the matter to that one. Much can be accomplished by personal influence.

When these several men are acquainted with the idea call a meeting. A luncheon is suggested as one of the modern methods for presenting such a program of work. Perhaps one or two of the men you have seen would be glad to advance or to give the few dollars that would be necessary. Plans should be carefully laid for this preliminary meeting. Select a chairman who is thoroughly in sympathy with the project and who commands the respect of the other men. Ask at least one man to be prepared to lead the discussion immediately the topic is presented. It is often well to have for each member a typewritten outline of the proposal. The leader may present the situation in about ten or twelve minutes while the others are eating. The chairman may then call for the discussion.

This group of men should underwrite the proposition; that is, advance payment for the expense of the work in hand, guaranteeing a certain amount to meet the necessary budget. If desired an executive committee may be appointed to operate the policy adopted.

This general committee method of procedure is valuable in all phases of church work. It has been described here because it is peculiarly necessary in cooperative community service.

The program of work for this executive committee will be determined by a survey. It may include the hiring of a district nurse and the establishing of her headquarters in the center of the district investigated. If it can be afforded, it would be wise to have a social settlement worker in the district as well. It would facilitate the operations of the district nurse, as well as give her more definite information. One is needed who can thoroughly understand and comprehend the social conditions in the neighborhood and to be sympathetic with those that live there. The co-operation of the several physicians of the community surely should be secured.

Since poor milk is generally one of the main causes of infant mortality, the executive committee should secure the establishment of a milk depot or depots, as the situation may demand. In a number of cities, upon the recommendation of the investigating committees, such depots have been established, and later, with public consciousness and opinion aroused, have been taken over and operated by the Board of Health. In other communities it has been found necessary to readjust the district Board of Health so as to meet the new conditions and to make its work more efficient.

Utilize every method of publicity and then crystallize the opinion in a concrete program that will remedy the existing evils.

Farmers' Institutes

In more and more communities the church is meeting the practical civic and social needs. Farmers' Institutes have been organized under its auspices. Frequently it is difficult for men to see that there is any value in scientific farming. Send for some literature from the State University, or the Department of Agriculture at Washington. If an institute or a demonstration is being held near by, persuade one of the farmers to take two or three men there. Guide them to the leaders of the conference. Acquaint them with men

that are having success in the new experiment. Then, if possible, get one of your men on a State or county committee. This will tie both him and his community to the movement. Make definite arrangements for an institute near you. During the winter a course of lectures can be had on this subject. Extension courses can be obtained from many universities.

In Iowa during the summer of 1914 Methodist churches on three districts held one-day institutes of both agricultural and religious value. The program was somewhat as follows: A daily expert gave an address on The Iowa Cow. A man who had helped arrange an extensive corn contest spoke regarding Better Corn. A rural survey of the three districts was presented, charting the conditions, and showing the intimate relation between farm life and church life. An address followed on How to Serve the Community, and one on How to Serve the World (missionary). These prepared the way for another, An Adequate Program for This Church. This was followed by How to Finance the Enterprise.

An Indiana pastor arranged a more extensive institute, with exhibits and prizes.

If there is a Grange, a Cow-Test Association, a Good-Roads Club, or any such organization, consult with their officials, and have them represented on a joint committee which should be in charge of the Institute.

Holiday Celebrations

National holidays offer good opportunity for the advancement of cooperation along the different communions. Thanksgiving carries with it a distinct religious motive. The churches, therefore, should see that this motive is made prominent in the day's program. Instead of having a number of small congregations attending the various churches, would it not be better to have a large congregation assemble in perhaps the largest church in the community? After you have acquainted one pastor with the feasibility of the plan take the matter up again with another, perhaps taking the first along

with you. Then see each pastor in the community. Call them all together, in order to talk over the matter and lay definite plans. If, while the discussion is going on, a light refreshment is served by some of the ladies, it will greatly add to the friendship of the occasion. The pastors now form a self-appointed committee. They should gather around themselves certain men and women, choosing them from the churches of the various communions, to form committees for carrying out the details of the Thanksgiving program.

Naturally, the pastors are the leaders, but their skill in administration is shown by their having trained others to care for every detail. Every division of the day needs a committee, whose chairmen compose a directing committee. The cost of printing is well spent. Some churches are charging a small fee to help defray the expenses. Others break even by selling concessions for stands. Do not make it an occasion for raising money. In any case it should be a community affair and everybody invited—all races and creeds; it should be distinctly known that it is under the auspices of the church, and so stated on the program.

Care should be taken to obtain the best speaker possible—one who can give an address that will draw the nonchurchgoer as well as the regular attendant. The music is a vital factor—not only should there be appropriate songs, but good instrumental music as well, which will act as an additional drawing card. The President's or governor's message or both should be read, as well as a Scripture lesson. Have it so arranged that the several pastors shall have some part in the meeting. The whole service should ring with vigor and Thanksgiving enthusiasm.

In a celebration of Independence Day the church would not appear so prominently. While the church leaders may promote the arrangements, the other organizations of the community should be partners in the enterprise. The Grand Army Post might secure the speakers; the Daughters of the American Revolution could provide the music. The Athletic Association should handle the sports. The Board of Trade could

arrange for special trains. The lodges with chapters in nearby towns might conduct the advertising.

The matter of advertising is important. Have all the outstanding features of the program embodied in the advertisement. See that not only the community is well placarded but also have the posters placed on the country roads. Lay plans well enough in advance so that the knowledge of a great celebration can thoroughly permeate the entire community. Announce the program from the pulpit. Place special items in the daily press. Let each pastor and those in charge of the various committees aim to make this a great occasion for the community.

C. WITH NATIONAL ORGANIZATIONS

Community service demands the utilization of all constructive forces available for the needs of the local church. How often it is found that the local church knows nothing personally of the agencies of charity and philanthropy, the Law and Order League, the Society for the Prevention of Cruelty to Children, committees aiming to clean the vice districts, or organizations for civic betterment. Every local church through its various committees should have active relation to all these constructive organizations.

Many local churches have no vital knowledge of the great movements of their denominations, nor any relation to them. They therefore lose that psychic power of attachment: a small unit drawing strength from a mass of like units. Take, for example, the Laymen's Missionary Movement of your denomination. What is its purpose? What is it doing? So many local churches are looking for something to vitalize their life and yet do not know that here is an agency within their own communion whose very purpose is to make the church more efficient. Write to the Laymen's Missionary Movement, 150 Fifth Avenue, New York city, and indicate how it can help you.

The local church should be in close relation not only to all the great movements within its own denomination but to

those of other denominations and those which are interdenominational as well. We are living in an age of broadening cooperation. To live to oneself is to narrow one's vision. For example: the nation has the great problem of liquor, organized to defeat the very ideal for which the church is struggling. Here is a social obligation: put time, effort, and money into those Christian organizations that are aiming to eliminate the saloon. It is by cooperation with these national organizations that the local church can best do its own local piece of work. They know the best methods for this problem and can often extend leadership. The Church Temperance Society, Topeka, Kansas, and the Anti-Saloon League, are such organizations.

How vital is the relationship of the Young Men's and the Young Women's Christian Associations with the local church? They should be parts of a whole: upon their closest cooperation with each other depends their degree of success.

To-day the church has a new social obligation. Not only must it preach against evil in high and in low places, but it must use its organized strength to remedy existing conditions. There are yet some social institutions that are relics of the Dark Ages—for example, our jails and penal institutions. So deeply is the idea still imbedded that society must imprison a man until his personality is crushed, that it is almost impossible to reshape this institution. It is totally wrong to throw out upon society at the end of his sentence a tubercular emaciated piece of humanity, with a cowering but revengeful soul. Wrongdoers are largely victims of their environment; they are as sick men. The judge cannot, any more than the physician, fix a time limit for the run of the disease. Criminals should be given an indeterminate sentence. Their imprisonment should be conducive to rebuilding character. Instead of living in a niche in the wall, six feet high, eight feet deep, and four feet wide, with the only light passage blocked by heavy bars, the convict should have warmth, light, air, and instructive employment, where God and nature can make a new man of him. Why not interest your church in this social obli-

gation? The National Association for Prison Reform, Columbia University, New York city, will be glad to help.

Children are still allowed in too large numbers to sacrifice their lives in our factories, mills, and mines. Communicate with the National Child Labor Committee, 105 East 22d Street, New York city.

For years men and women have tolerated vice. To-day they are deciding it must be eradicated, and know that it can be greatly diminished by stamping out the segregated vice district. The American Social Hygiene Association, 105 East 40th Street, New York city, is aiding in this cause.

Neighbors come from across the sea; they are evangelized there—ignored and shunned here. If the impact of these peoples is not to swamp our civilization, American relations to them must be improved. Every local church near them should maintain classes in English and civics. These people need the big-brother help of the church. Connect with the Committee for Immigrants in America, 95 Madison Avenue, New York city.

However, shaping social institutions and relations is too great a task for one church. It needs the organized, the federated church of the town, the city, and the nation. Federations are demonstrating that this can be accomplished.

III. Church Federation

Federation is not an end in itself. But it is a means of uniting the power of the churches for greater successes than they could accomplish alone. Cooperation can seldom be secured or long continued without some recognized centralizing organization.

How to Form a Federation

It will be next to impossible to form such an organization, however, unless there is a large cooperative task on hand. This will give the purpose and necessity for organizing. The action agreed to should not crush the individuality of any church, but should insure union in operations.

If there is a federation including some of the churches of your city, join with them. If not, proceed somewhat as follows:

Talk over the matter with the two or three strongest men that you think will help. Call a public meeting in which the necessity of organizing shall be shown in relation to the particular task to be undertaken. Have a brief address on the work before the churches, and another explaining how the federation can be formed and what its functions will be. Have the pastors and the official members of each church present. Give opportunity for discussion of the plan of organization and the program of work. Two or three men will be coached in advance to speak in its favor without being called on. Make it plain that the federation has no authority over the constituent bodies, but is a means of determining what those bodies can do unitedly. It writes no creed and changes no church polity.

The representatives attending this meeting will usually desire to present the proposition to their churches for ratification. After this is done the pastors and church officials meet again to form the federation. They are called together by a Continuation Committee appointed by the previous meeting. The three or four leaders who first advised together will have prepared the articles of agreement. It is well to invite the attendance of all people who will participate actively in the work. The agreement is reached and the task begun at this session.

Aside from the main task there will be other matters of importance to be looked after; such as, gambling in pool halls, juvenile delinquency, housing conditions, or unemployment. Some federations have a committee to cover each of these affairs; other federations make each church responsible for all these matters in a specified territory adjacent to its location. Local conditions will indicate which method is preferable.

Neither the federation as a whole nor the churches accepting such responsibility districts should attempt to plan a program of work without a survey.

Write the Federal Council of Churches for suggested constitution or for any advice concerning federation.

What Your Federation Can Do

Hints for your work may be found in a partial statement of what organized church effort has accomplished. It does not matter what name is applied to the organization, whether cooperation, affiliation, council, or federation—for they all mean the same thing and are used somewhat indiscriminately as to the degree of their organization.

The Inter-church Federation of Mifflin County, Pennsylvania, among other things, has eliminated the saloons from the county and has kept it dry for six years.

The Church Federation of Saint Louis headed a campaign of evangelism in the churches that has brought in thousands of people in the last two years. During the past summer it has conducted street meetings, with the pastors preaching, and the results have been gratifying. The Federation has taken active part in the promotion of sound moral and social legislation, in the enforcement of the laws, and in a movement to abolish the so-called "segregated district," and has been to a large degree successful. It is coordinating the various church orphanages and institutions of like nature, and is inducing the denominations to provide such as are lacking at the present time. It aims to supply both spiritual and material needs to patients in the City Hospital. A number of the young ladies' societies of the churches are furnishing clothing for the children and babies of the City Hospital. A representative of the Federation is at the Juvenile Court to interest himself in the children involving Protestant families and others who may desire his help. The Big Brother Movement is carried on by the Federation. All of the Federations of the city, including those of the Catholics and Jews, come together in conference once a month.

The Buffalo Federation of Churches has maintained a successful teacher-training institute, and has been instrumental in the passage of an ordinance regulating both the

public dance halls and the dancing schools. An additional truant officer, as well as additional probation officers, have been secured.

The Federated Churches of Cleveland, through its Religious Work Committee, put on a program of evangelism the past year, resulting in 7,400 accessions to the 200 churches that are federated. It is largely responsible for the abolishment of the segregated vice district of the city. Its investigations and its negotiations with the Common Pleas Judges have reduced divorces fifty per cent in Cuyahoga County.

The Chicago Church Federation Council has been made responsible by the Association of Commerce of the city for recognition of every religious organization in the city. Hence it is impossible for any such organization to appeal to a member of the Association of Commerce unless it has been recommended by the Council. This cooperation with the Association has done much to eliminate illegitimate appeals for funds. This Council deserves most of the credit for defeating a measure in the State Legislature calculated to encourage prize fighting. The noted work of the Chicago Vice Commission was started by this Council.

The Interdenominational Commission of Maine introduced in 1905 a plan of reciprocal exchanges between denominations which has accomplished much good. The plan is this: when conditions warrant, one denomination surrenders its interests in a given town to another; in return, the first receives from the other a like concession in another locality. This is a desirable thing in scores of places in your State.

Churches federate, then, not alone for social service but for cooperative efforts in all church work.

In all social service or community work, we must never forget that as much as we do for these we do for Him, and in every lack of it, as much as we neglect to do for these we refuse to do for Him.

IV

MISSIONS

TO SEND MEN OUT *FOR* CHRIST

I. Unified Missionary Committee

II. Church Missionary Survey

III. The Program of Work

IV. Mission Study Classes

How to Start Classes
How to Conduct Classes

V. The Sunday School and Missions

The Sunday School Missionary Society
The Society at Work
Courses of Instruction
Missionary Giving
Securing Missionary Recruits

VI. Church Missionary Publicity

VII. Missionary Prayer

VIII. A Program of Finance

IV

MISSIONS

TO SEND MEN OUT *FOR* CHRIST

When a man's heart is transformed by the incoming of Christ his vision is notably elongated. He becomes able to see within himself as never before; but he acquires range of vision as well. He is enabled to see his community with its manifold needs. His eye reaches to the mountains where the American Highlanders live—people who would be among our best if given a fair chance. He discovers in the Southwest three quarters of a million Mexicans walking the streets of our cities every Sunday without a religious service of any kind in their own language. He looks to Alaska and finds, among the Indians protected by our flag, twenty-five liquor shops for every church or mission. His sight has power to leap the oceans, and in India he sees one hundred thousand natives asking for baptism at the hands of the Methodist missionaries; and they are refused because there are not sufficient preachers and teachers to train them in Christian doctrine and living.

At home many young men and young women, of the best blood and brain in American colleges and theological seminaries, are volunteering, "Here am I; send me." The greatest need now is money to make both ends meet. Let the church that praises Christ for his salvation obey his commands and carry his power to every man everywhere!

I. Unified Missionary Committee

The main factor in the missionary methods of the local church is the Unified Missionary Committee. This is com-

posed of representatives of each missionary department of the parish, such as the chairmen of the Quarterly Conference Benevolence Committees, the president of the Sunday School Missionary Society, the second vice-president of the Epworth League, the superintendent of the Junior League, the presidents of the Woman's Home and Woman's Foreign Missionary Societies, and a member of the Methodist Brotherhood or other men's organization. This unites and correlates every parish interest which pertains to the propagation of the gospel at home or abroad.

Such a plan does not necessarily depend upon a committee composed of experts. Every church has men and women who will respond to a definite challenge and a specific object which can be accomplished. Some of them will be more quickly interested than others. George H. Trull, in his Manual of Missionary Methods, says, "It is not absolutely necessary that they should know very much about missions at the start, but they should be eager to be informed."

It is suggested that the committee meet at least once every month. After making a definite church-wide plan of missionary activity it is most important to check up the working of the plan from time to time. Some phase of the plan may be found unwise or out of keeping with what is being done by some other department of the church. By such periodical meetings every department will see how its work is tied up to and correlated with that of every other department.

Enthusiasm. The committee must represent persons of enthusiasm and well-directed inspiration. They must be able to inject a contagious spirit into the whole membership, which may not represent a field of easy cultivation. There are special reasons why each member of the committee should be tactful and tenacious. There are still to be found in the average church too many people who "do not believe in missions." These cases require the consideration of the committee because their ability or their wealth is to be consecrated to the Kingdom as an object of stewardship.

Sometimes a church missionary committee has lost heart

and discontinued its perfunctory meetings. It has failed because it did not regard its task as supreme, or because its enthusiasm was transient. But its task is supreme, and each member of it must be a person who does not easily lose heart and whose enthusiasm endures. The average man does not regard himself as a brilliant leader, but if he is a man of convictions, of loyalty, and of trained enthusiasm, these qualities make him an ideal member for the missionary committee.

Ordinary persons must be made more than ordinary disciples of a task that glorifies service in the local church, transforms the life of the community, and broadens the sympathies of men in regard to Christ's will for the whole world. Such an understanding will solve the usual question, How can my church develop and conserve the services of a missionary committee?

II. Church Missionary Survey

The average local church really needs the information which a missionary survey supplies. The chapter on How to Make a Survey contains a workable definition which applies to that form of investigation conducted by the missionary committee in the local church.

If people are pitifully indifferent to church interests, it is often because no one has ever called their attention to them in an adequate way. A few years ago a pastor in a Western State ran through the records of his parish. He made a list of special workers who had gone out of that church as ministers, missionaries, deaconesses, or special secretaries. To his amazement, he discovered that four men and women had invested their lives in foreign service, two of whom were then in China. He found the names of three men who were ministers, two young women who were associated with American revivalists, and several other men who were serving Christian institutions of learning as instructors.

This information was referred to the missionary committee. It was a signal for a general survey of missionary interests

and needs. A bit of reckoning made an estimate of the number of missionary sermons which had been preached within a year and the number of monthly missionary prayer meetings conducted, as well as work done by study classes during a period of years. The survey included the number of missionary periodicals taken, and the number of maps, charts, curios, and lantern slides available.

To the finance committee of the parish was referred the question respecting the total missionary giving of the past year as compared with the total constituency roll and with Methodism's average per capita gift of two cents a week for missionary and benevolent causes.

The missionary committee made the survey within a week and reported to the pastor. This information was printed on cards and mailed to each member of the church and constituency. The pastor used it as the theme of a stirring message on Sunday morning.

The investigation of conditions in that church was distinctly valuable. The young people were moved to consider more seriously the subject of life investment, and they named their Bible classes after those men and women who had followed the colors and were on the firing line as their own representatives.

A church with less than one hundred members was located in a farming community. A missionary committee believed that there was wealth there which had never been regarded as an object of stewardship. The committee was assisted by a bank cashier and the village clerk in estimating the total valuation of properties held by the membership, and the annual income from farms, business investments, and other sources. The committee then measured the total wealth and its annual income by the scale of the tithe. The discrepancy between the total amount paid into the church treasuries and the total amount represented by the tithe was a subject of prayer that week and for many weeks to come at the regular prayer service.

It was clear that men had regarded apportionments as

shields and hiding places. They had never measured their ability to give in a true way. These revelations were startling.

To lead the people to do their duty, the membership must first know the magnitude of the task which represents the evangelization of the world. And they must better understand the means used to propagate the gospel at home and abroad. The committee, in conference with the pastor, determined to use the information derived from the survey as a basis for organizing mission study classes.

III. The Program of Work

With the committee formed and the survey made, a challenging program of work follows. A few suggestions may be helpful, but they are only suggestions; they lead on ahead, but the missionary committee should make its own plans as the survey has uncovered the need in the local church life. Determine to meet the challenge thrown down by that investigation with workable plans. This is a large task. But with the same measure of determination that characterizes a successful business project, whether it be in the city or in the country, a missionary committee makes its service an incalculable asset to the ministry of the parish to its community, to its state or nation, and to the world. There is originality enough in the average local church to meet its own problems in its own way. The committee will be encouraged by remembering that the best things are gradual developments. A local or homemade plan may be the best way of handling the situation.

In planning this work do not overlook the field nearest at hand. Men and women are interested in how the other family lives. The Indian, the Negro, the "poor white," and the foreigner may be not only a problem but a neighbor in your parish. See what can be done for him.

Good programs, suppers, institutes, conferences, and dramatic productions featuring some missionary event are a real contribution to the educational program of the local

church. Every meeting held, whether it is a supper meeting, a study class, or a midweek monthly missionary meeting, must avoid the ruts. A rut is a grave with both ends lost, and it is never a route. A committee will be quick to observe that preliminaries can usually be omitted. Overloaded programs are sometimes guilty of murder.

Make liberal use of literature. Get subscriptions to missionary papers. Distribute missionary leaflets. Circulate missionary books. Display missionary publications on a stand where everyone may examine them. Hang charts and mottoes on the wall of the vestry or vestibule. Leave no stone unturned.

A strong layman was converted to missions with the help of World Outlook. An address was made at the church by an outside speaker who dwelt largely upon missions. After a few days the pastor gave the layman a copy of this paper. Finding him interested in this magazine, the pastor requested him to give, in the next prayer meeting, three reasons on "Why I believe in Foreign Missions." Three were found in World Outlook, and in expressing them earnestly at the service, the man aroused himself to a warm personal interest in the cause.

Every committee should enlist the help of the various benevolent boards, and especially the help of the Department of Missionary Education, 150 Fifth Avenue, New York city. This department offers new textbooks every year, which are prepared by the Missionary Education Movement and used by the Protestant churches in common. Helps for teaching each book are prepared. Programs and costume sketches are devised, based upon these textbooks. Stereopticon lectures, prayer meeting outlines, and sermon material are obtainable and will be found invaluable.

The committee may determine on a parish supper as a place to concentrate interest in missions. Invite men, women, and children, thereby furthering the ideal of making the church a missionary unit. At such a supper announce a policy of missionary education for the entire membership to be applied

during the year. Not all will be in study classes, but all should be reached by the various plans and methods.

IV. Mission Study Classes

Many pastors would be glad to have such classes if they knew how to get their people to study.

How to Start Classes

A certain church found a way of creating a desire for study under a simple but interesting circumstance: the railway entering the town was laying new steel, and a gang of Greek and Italian laborers were living in freight cars near the depot. They were orderly men and patronized the village stores, always having the money to buy such goods as they desired.

The church missionary committee decided to investigate their living conditions. The men were invited to enjoy the parish reading room. Some of the Italians spoke English, and frequently were entertaining groups of young people with stories of home life in Italy. The committee used this idea in organizing a class which began the study of the immigrant in America and also of the American Protestant missionary in Italy.

An everyday illustration of the dependency of any community upon the markets of the world suggested to a missionary committee the link of human sympathy to the well defined educational program which was being developed in the local church. One of the transcontinental trunk lines frequently carried train loads of silk, tea, and rice from California ports to the mills of New England. These trains were conducted and driven by men who were members of that church in which the missionary committee was at work. These employees received their salaries from the railway company which was earning certain profits from its transportation costs. They became therefore related to the markets and trade rela-

tions between America and China. The storekeeper in selling goods to the trainmen became a partner to this scheme of dependent relationship, and another link was added to the chain that draws together more closely the average man at home with the average man across the sea.

The committee skillfully used this leverage by raising certain leading questions pertaining to living conditions in the Orient and South America. Not only were mission study classes necessary, but the popular missionary magazine, World Outlook, was introduced and offered to the church as a whole.

In some churches a missionary sermon by the pastor is sufficient to start a class. In other places the result could be reached by having a missionary discuss conditions in the logging camps, in India, in China, or wherever he may work. Some churches would be better moved by an address from a missionary worker who would suggest plans for the church in question. The Boards, the Missionary Education Movement, or the Laymen's Missionary Movement could furnish the speaker. If the church is shy of any such talks, the people who are desired in the class could be invited to a home, and there the outsider could in quiet conversation interest them. Outside help is not a necessity. Any person with vision, tact, and determination can find ways and means to secure a class. Stereopticon or moving pictures will aid.

How to Conduct a Class

1. It should be a small group of from six to fifteen persons.

2. It should meet weekly for a course of four, eight, or twelve sessions.

3. The class may be a part of some other regular class. That is, a class now in progress may make a study of missions for a stated time. These arrangements are advisable where the church is made up of "busy" people. Where combined study classes can be organized it is recommended rather than sacrifice either class entirely. It may be combined with the devotional service of the Epworth League, with the Brother-

hood weekly meeting, with the midweek prayer service, or with the adult Bible class.

4. One leader should be in charge throughout the entire course. His familiarity with the subject and his growing acquaintance with the class enables him to plan his work to meet the needs. If a detained student volunteer is available, use him as the teacher.

5. The text may be Rising Churches in Non-Christian Lands, by Arthur J. Brown; The New Era in Asia, by Sherwood Eddy; The Social Aspects of Foreign Missions, by W. H. P. Faunce; The Churches at Work, by Charles L. White; Immigrant Forces, by William P. Shriver; or The Church of the Open Country, by Warren H. Wilson.

Men who are not interested in missions from a religious point of view will be pleased with the social, educational, industrial, and medical work treated in President Faunce's book. The Bible of course is the greatest missionary book. The book of the Acts of the Apostles is an excellent text.

6. The class should aim at some definite action. It may be to develop eagerness to serve individually, or to train other leaders, or to create a sense of responsibility as a class or as a church.

A church in Wilkesbarre was feeling the lack of organized mission study classes. The minister challenged the Epworth League to fill each of the twelve Sunday school classrooms with study classes on Sunday evening, an hour before evening service. His challenge was accepted, and the classes were quickly organized. Different texts were used. To the class having a perfect attendance during the entire course of eight weeks of study a banquet was tendered. During the winter the average attendance numbered 140 persons. After forty-five minutes of study and discussion the classes met together for a closing service of prayer and worship. At this time some one from each class gave a summary of the lesson. This summary was given by a different person each time.

A similar plan worked by another pastor doubled the League attendance the first winter, and trebled it the second.

Another church successfully launched a series of study classes for men. These were held in business offices downtown and in private homes. The leaders were business men. The meetings held in business offices met at eight o'clock one morning of each week, the men leaving home a half hour earlier. This series continued for nine weeks, and from these classes were secured the men who made the every member canvass for the financial budget each year.

V. The Sunday School and Missions

Of all forms of church organization the Sunday school is supreme in its possibilities for service.

When parents, teachers, ministers, and other Christian workers desire to educate a generation of children and youth with the ideals and practice of Christian living, this twofold idea must be acknowledged: (1) Those who teach and lead must give missions a central place in their own thinking and living; and (2) Missionary educational methods and material used must bear central relation to all of those processes whereby children and youth are guided into complete Christian living.

Missionary education has a place in the Sunday school both for the sake of the church of the future and for immediate results. The following represents a definite missionary policy for the local church which is to be determined and directed by the Sunday School Missionary Society.

The Sunday School Missionary Society

It is the requirement of the Discipline and one of the points of the missionary standard established by the Board of Sunday Schools that each school be organized as a Missionary Society. The Discipline, paragraph 565, section 2, edition 1912, suggests a constitution for such a society.

The officers of the society are a president, a vice-president, a secretary, and a treasurer, who constitute a Board of Managers and are elected annually by the Sunday School Board.

The organization of the society and the development of its work demand real flesh and blood. There must be a definite somebody. The first duty of the Board of Managers is to outline a missionary policy for the Sunday school and a plan to make that policy effective. In this it will have the assistance of the Unified Missionary Committee. Addresses, programs, missionary training for the teachers, missionary equipment for the departments—all must be considered.

Each officer of the society is assigned to a special work. One undertakes to develop the spirit of prayer in the Sunday school and to secure prayer cycles and definite topics for intercession. Another becomes responsible for the missionary benevolences and a collecting device. The divided envelope is now recommended for use in the Sunday school. The third officer secures maps and charts, arranges for blackboard work, handles missionary books and leaflets, collects and posts missionary news from missionary periodicals or other magazines, and also receives subscriptions for them. The fourth conducts missionary plays, expositions, and exhibits, and secures scenery, costumes, curios, and decorations for them. He should also have material on hand explaining the "Master Missionary Photographs" for wall decorations in churches, parish houses, chapels, libraries, and private homes.

These supplies may be procured through the Department of Missionary Education.

Courses of Instruction

An adequate program of missionary work for the local church whether in the Sunday school or elsewhere will include work for every person of the congregation—boys and girls, young men and women, and adults. The material and methods adopted must be adapted to the needs, interests, and capabilities of the different ages.

Uniform Lessons. In case the Sunday school does not adopt the Graded Lessons, the missionary society should urge the teachers to provide mission study as a part of their year's

work. Material has been prepared and is available for immediate use.

Graded Lessons. In so far as the congregation is represented in the Sunday school, there is no better method of reaching all its members than by the adoption in the Sunday school of a study curriculum which makes provision for missionary instruction as an essential part of the course. The International Graded Lessons, now used by most communions, contain missionary lessons for the primary, junior, intermediate, and senior grades. These, of course, often need supplemental work.

Without going into too much detail, it is necessary to know something about the natural characteristics and interests of the different ages.

Beginners: Age 4 to 6 Years. The children of this department are characterized as being curious, active, imitative, and imaginative. Colored pictures and motion songs for this age are of good use.

Primaries: Age 6 to 8 Years. The same characteristics are to be found in this group, but in addition the social instinct is marked—they play with other children. And this is known as the memory age. They are interested keenly in pictures. Such stories as The Great Big World, A Missionary Walk in the Zoo, On the Camel's Back, and A Visit to the Crocodiles, may be secured from the Foreign Missionary Library, 156 Fifth Avenue, New York city. Other material to be used are postcards depicting life on the frontier, in the Southland, or in foreign fields; curio boxes containing interesting collections from mission stations; sand trays for modeling; storybooks for home reading; and pictures.

Juniors: Age 9 to 12 Years. The physical development of this group is slow. The child has not learned continued concentration, but he is beginning to use his reasoning powers. He is influenced by commanding characters. Stories of the Christ are most suitable. This too is a memory period. The child is interested in nature, in folk stories, stamps, coins, and eggs. The materials to be used are maps, charts, pictures,

curios, and scrapbooks. The Livingstone Hero Stories, Old Country Hero Stories, and Children at Play in Many Lands, are some of the most helpful books. Everyland is a monthly illustrated magazine for boys and girls from ten to fifteen years of age. It contains true stories about children in all lands.

Intermediates: Age 13 to 16 years. This is the beginning of the adolescent age. The critical interests are awakened. The boy or girl is interested in legendary characters and pioneers; and develops a strong hero-worship. The "gang" spirit follows, and loyalty to a club or any team organization suggests the study of Uganda's White Man of Work, an autobiography of Alexander Mackay, and Under Marching Orders, a story of the life of Mary Porter Gamewell. Biographies take well. Impersonations appeal to the boys and girls of this period in preparation for special programs.

Seniors: Age 16 to 19 years. The characteristics of early adolescence are continued, but an appeal to reason and an identity with a larger social life leads the boy or girl of this period to set his own standards of life. Creative imagination and a logical memory become stronger. Plays of missionary character utilize these talents. Servants of the King, by Robert E. Speer, is a book containing eleven biographical sketches of home and foreign missionaries. These sketches are intended to show young men and women the devotion and sacrifice which has marked these heroes of the Cross.

Adult and Home Departments. A study of social, moral, and religious conditions in non-Christian lands are the natural subjects which appeal to the adult. Textbooks mentioned on page 109 should be used.

Missionary Giving

The financial condition of the Church to-day is a result of the training or lack of training in the last generation. The giving in the future will result from the training or lack of training of the present.

The Sunday school is also a factor in present-day financial

problems. In developing a plan of missionary giving in the Sunday school two objectives must be kept in mind—the immediate needs of the treasuries which are depending in part upon the Sunday school for funds to propagate their work, and the development of such habits of giving that even larger resources will be available in the future.

The large sums which have gone annually into the treasuries of our benevolent boards from the Sunday school have been given largely as a result of a systematic plan of monthly offerings. That plan should be improved by the weekly offering in a divided envelope.

Subscriptions. A subscription basis is necessary in carrying on the work of the church and there are many reasons why it can be introduced into the Sunday school. Parents should be consulted when subscriptions are taken from children. The Elm Park Sunday School of Scranton, Pennsylvania, reports an average annual gift of over seventy cents per capita as the result of the use of pledge cards.

Envelope System. The experience of most Sunday schools shows that an envelope system of some kind is of definite value. More and more Sunday schools are using the divided envelope as it is becoming the recognized envelope for church use; and the question is naturally asked, "Why teach the child one method in church and another in the Sunday school?" One Sunday school increased its offering by this method 295 per cent.

It is advised that the Sunday school expenses become a part of the regular budget of the church, and that every member of the Sunday school be informed why money is needed for the support of the church and the benevolent organizations. The children and young people are canvassed the same as any church member. The envelopes may be given in the church service or the Sunday school service as the contributor may choose. Whether this plan would increase the gifts or not, it would teach the fact that the Sunday school is a part of the church. Children would be giving to the church from the first and would naturally continue as they mature. Some

schools are supported by the church, and the whole Sunday-school offering is given to missions.

Giving is to be placed on the plane of worship. A Scripture offering service is sometimes used, permitting the class treasurers to bring the offering to the altar or platform, the service closing with prayer. This makes the giving of the school a real part of worship.

The total missionary giving of the Sunday schools of the Methodist Episcopal Church approximates $600,000 annually. It is a large total, but means a per capita giving of only fifteen cents annually, or one and one quarter cents per month.

Securing Missionary Recruits

Child life is plastic and pliable; it is capable of receiving the deepest impressions; it is susceptible to being directed into the highest paths of life. Missionary instruction accomplishes the most lasting good and makes the most effective appeal at this age.

A large majority of the world's greatest ministers and missionaries have been turned in the direction of their lifework before they were twenty, and many by the time they were eighteen years of age. Livingstone was called at nineteen, Thoburn at seventeen, James Chalmers at fifteen while attending Sunday school, and Morrison received his appointment when only a little past twenty.

The church was organized to save the world. In order to attain its ultimate aim the church must constantly be recruited. Training is a matter of youth. Eighty per cent of our church membership comes from the Sunday school, and at least eighty per cent of our needed reenforcements will come from it. In Methodism alone there are over four millions in the Sunday school. It is a vast army and capable of vastly increased efficiency and power.

To tell a class of boys or girls about Jason Lee or William Taylor is to set a high and tangible ideal for Christian living and service. To gain a knowledge of the inspiring progress of Christian conquest in India or in the new republic of China

is to gain a broader conception of the purpose of the church and a clearer appreciation of the program of our Lord. To see the tremendous problem of the homeland, the success of Christian work as a factor in our civilization, is an inspiration to be a better Christian.

The Bible is a missionary book, and the church is recognizing this fact more and more. The life of Jesus on earth was missionary; and nearly all of the New Testament was written by busy missionaries.

All of these accumulative sources of inspiration and power may be converged to impress upon young life the importance of investing every ability for the Kingdom. Service, therefore, becomes a natural issue. There is abundant proof that missionary instruction has helped to recruit hundreds and thousands of Christian workers. On this ground alone missionary education would hold a rightful place in the Sunday school.

VI. Church Missionary Publicity

The evangelization of the world is not only the business of the church but it concerns everyone. The history of Christian missions is really important news; to be ignorant of it and of its present-day meaning is a strange comment on the professed intelligence of the average man. The purpose of missionary publicity is not to advertise a mission study class, but to educate people concerning missions as a study class also does.

Nearly every daily paper published in the United States prints "church news" in the Saturday edition. A certain missionary committee was audacious enough to write a good story about their plans and send it to the newspapers of the town. It was not only published, but a request was made by the editors that similar material be furnished frequently. This led the way for using the newspaper to feature special efforts which the parish was making. The committee used great care in writing these stories. Precept and preachment were omitted. Connectional incidents were given special attention

in order to give the story local flavor. The newspaper thus became a force which stood for those civilizing virtues which missionary activity represents everywhere.

A committee can do its own reporting of its program of work. Accuracy and brevity are two lines to follow in writing newspaper stories. When the committee is to make a survey or assist in the annual canvass for benevolences, data and experiences make good "copy" for local news. The world is a bewitching topic and people like to read about it.

One rural pastor believing in publicity determined upon those subjects which ought to be included in a program of this kind, and arranged with the editors of three daily newspapers in a city ten miles away for furnishing a weekly news story concerning the work which his parish was attempting to carry on. The effect was twofold: it aroused community and even State-wide interest in the affairs of this rural church, and it also made the church responsible for carrying out in a successful way the plans which had been made public.

VII. Missionary Prayer

In attempting a program for missions in the local church it is necessary to recognize the large place that prayer holds in the administration of every interest that affects the extension of the Kingdom.

To make prayer for missions intelligent one must know the facts of missionary progress, both home and foreign, pray for individual missionaries, stations, pastors, and other workers, and feel constantly a close relation to the work carried on by these forces. Lists should be made of persons for whom prayer is to be made, including those who ought to be brought to Christ. Definite objects written down in notebooks greatly aid in making the prayer life a reality.

The prayer meeting should group its intercession once a month around certain missionaries, missionary conferences and institutions, and special needs of the boards.

In connection with this whole missionary educational pro-

gram, prayer depends upon knowledge and facts. Prayer for the individual missionary, for the station, or for the secretaries who are directing the work must depend upon some definite acquaintance with men and conditions. Keep the people acquainted with the situation.

Further helps on prayer are found in Chapter II.

VIII. A Program of Finance

No department of missionary methods has had greater development during the past few years than that of finance. A new application of the scriptural method has been made with great success. Ineffective sporadic methods have been supplanted by a system which is reaching the last man and woman and child.

This comprehensive program of finance, while devised by missionary leaders, and spread by missionary agencies, has come to be so vital to the whole life of the church that it is given an entire chapter in this book.

If a canvass has been made for current expenses alone and the local budget thus provided for, a separate canvass for missions and benevolences should be arranged, the ordinary envelope be replaced with the divided envelope, and the entire system of local church finances based upon the new method. This was done in a rural New England town and, although it was done five months after the beginning of the fiscal year, it increased the benevolent offerings by half. Without any mention of current expenses, this special missionary canvass increased the offering for the local budget twenty-two per cent.

Gifts for Foreign Missions

A church may determine to have its own "Parish Abroad" and its own mission workers or a frontier memorial church in the home land. The pastor and the missionary committee may arrange the details of such a plan with the various missionary boards which represent the work outlined. They

provide a living link with the mission field and the church or individual.

For supporting special work in the foreign field two plans have been evolved: the "Parish Abroad Plan" and the "Special Gift Plan." Each of these provides a way for the church or individual to contribute toward some particular work and to receive reports from the field as to the work their gifts are supporting. A brief explanation of the two plans is here given:

Parish Abroad. Upon request the Board of Foreign Missions will assign to a church, organization, or individual, a foreign parish. This may be the support of a missionary or the support of a district, or it may be only a part of such support. In either case the donors assume responsibility for providing the funds to support some work for which the Board has previously been responsible. Because this much of the Board's responsibility is assumed by this special agency, regular credit can be allowed on the apportionment for foreign missions for that church. The Board will secure quarterly reports from the missionary in charge and will send these reports to those in America whose gifts support that work. The term "work" applied to a district includes all the expenses incident to carrying on the work of a district, such as salaries of missionaries, salaries of native workers, itinerating expenses, taxes, repairs, and insurance on property, or rent of land for chapels. The support of a married missionary is from $1,000 to $1,400; a single missionary, $700 to $850. The support of the work of a district varies from one to several thousand dollars.

District work is also divided into shares of $50 each, and one or more shares or a half share may be assigned to a donor.

Special Gifts. By the "Special Gift Plan" the church or individual may designate the work or worker to which it is desired the money shall go. The Board receives these special gifts and forwards them to the field to be used as requested. Special gifts are sent to carry on definite work, and this work

is in addition to that for which the Board is responsible. Because of this, regular credit for special gifts is not allowed to the church on its apportionment for foreign missions. By this plan the individual may choose the kind of work which appeals to him most strongly, and he may keep in direct touch with the work he is supporting by means of correspondence directly with the missionary who is administering his gift. He may support his own missionary (amounts given in previous paragraph), a native ordained preacher, $100 to $240; a native evangelist, $40 to $100; a native teacher, $40 to $360; a boy in school, $15 to $40; or he may build a chapel or church at $100 to $10,000. If interested in medical work, he may support a hospital bed, $30 up; or a trained nurse or medical assistant, $120 to $300.

Gifts for Home Missions and Church Extension

The Board of Home Missions and Church Extension can build a church in Porto Rico or the Philippines with a gift of $50; $100 will enable it to erect among the American Highlanders a church worth from $300 to $500 above the value of the ground. On the frontier it can build with $250 an edifice worth $1,250 above the value of the ground.

Gifts for Freedmen's Aid

The Freedmen's Aid Society can educate a boy or girl for $80 to $100 per year, and help educate one for less. $400 will support an instructor; $30 will furnish a dormitory room.

Gifts for Board of Sunday Schools

$1,000 invested in the Board of Sunday Schools will organize ten new Sunday schools, establish eight new preaching places, organize two new churches, develop one new circuit, erect one and one half new buildings.

Gifts for American Bible Society

$1.00 will supply 100 Gospels in English; 1,700 sheet Gospels in China, or 20 Testaments in America.

$10 will circulate 60 Bibles, or enable two blind persons to own raised-letter New Testaments.

$100 will employ 2 colporteurs one year in Asia, publish 2,000 New Testaments or 10,000 Gospels, or support an assistant translator in Asia at least four months.

$150 will publish 10 Bibles for the Blind, employ a colporteur three months in the United States.

All these offerings should go through the boards, rather than to the fields direct.

V

LOCAL CHURCH ORGANIZATION

I. The Pastor the Leader

II. A Pastor's Cabinet

III. Six Church Committees

The Committee on Evangelism
The Committee on Training
The Committee on Community Service
The Committee on Missions
The Committee on Publicity
The Committee on Finance

IV. A Unified Policy

V

LOCAL CHURCH ORGANIZATION

The most natural channels through which a unified program may be made effective are the organizations now provided for. The unification of these is the main necessity. The suggestions of this book may be accomplished by taking the Quarterly Conference as the central organization which will put into practice the features outlined under the various phases of work, and simplifying the committees through which it operates. The existing organizations should be vitalized and correlated, not destroyed.

A simple plan for the unification of the present local church organization follows:

I. The Pastor the Leader

It is by the pastor's appointment that committees are officially recognized, and he is the leader in chief. The appointment of efficient committees will require a clear comprehension of the task and a true appreciation of such qualifications as are essential to committee membership. The pastor must know how to lead men and "do things" as well as he knows theology.

II. A Pastor's Cabinet

The pastor should have a Cabinet composed of the president of the Board of Trustees, the superintendent of the Sunday school, and the heads of all other departmental organizations as now provided. The chairmen of the following six church committees, if not in the above list, are also members of this Cabinet. This Cabinet is expected to make a careful study

of the opportunities and activities of the entire church and to plan the whole work of the church as treated in the previous chapters.

III. Six Church Committees

Committees are to be appointed by the pastor after consultation with the Cabinet and the various organizations, and approved by the Quarterly Conference. A strong committee is necessary on each of the four phases of work—Evangelism, Training, Community Service, and Missions; and if the work is to be made known to and supported by the community, committees on Publicity and Finance are essential. These will assume or superintend the work of the usual Quarterly Conference Committees.

The Committee on Evangelism

This committee includes in its membership the deaconess, the first vice-president of the Epworth League, a Brotherhood officer, and representatives of other departments which give special attention to evangelistic work.

The Committee on Training

This committee naturally includes the superintendent of the Sunday school, the superintendent of the Junior League, and others interested. The educative functions of the Committee on Sunday Schools and of the Committee on Education are exercised by this committee. Their money functions are cared for by the Finance Committee. The Sunday School Board should always work in cooperation with this committee. The same should be said regarding the Music Committee. To this committee is also delegated the examining of local preachers.

The Committee on Community Service

This committee includes representatives from that department of the Brotherhood, the Department of Social Service

of the Epworth League, the Ladies' Aid Society, the Board of Stewards, the deaconess, and other individuals and organizations which have to do with community betterment and relief.

The Committee on Missions

This committee is made up of the president of the Sunday School Missionary Society, the second vice-president of the Epworth League, the president of the Women's Home and Foreign Missionary Societies, and representatives from other local church missionary agencies. This committee gathers up the duties of the several benevolent committees usually appointed at the fourth Quarterly Conference and correlates the missionary efforts of the several departments of the church. If these several committees are retained, they should work at the direction of this Central Committee, their chairmen being members of the latter. This constitutes the Unified Missionary Committee mentioned in Chapter IV.

The Committee on Publicity

If the local press or the church paper is approached by a half dozen different committees with ill-digested and only partial reports, it will tend to confusion and lessen the probabilities of securing space. A small committee on publicity will be a newsgathering agency, a clearing house, and an editorial board. Cooperation in the work of all the departments will make it possible for this committee to give the public a unified, comprehensive, and compelling story. It will apply to every phase of work of the methods outlined in the chapter on "Successful Church Advertising."

The Committee on Finance

The Committee on Finance should include the treasurer, a steward, a trustee, and others if desired. Get a keen banker or business man on it without fail. This committee oversees the work of the Estimating, Parsonage, and Auditing committees, as well as supervises the raising of money.

This cares for all the committee work of the Quarterly Conference. The pastor is ex officio a member of each committee. If any one insists that the committees be appointed as formerly, the advantages of this new arrangement are in some churches secured by naming the same members on the committees it is desired to consolidate.

IV. A Unified Policy

After careful investigation of the needs, opportunities, and equipment, each committee should devise a quarterly program of work to be placed before the pastor's Cabinet. The Cabinet should consider these each in the light of the other four, properly correlate them, revise them if necessary, and present them to the Quarterly Conference. Then the Quarterly Conference will adopt a program for the ensuing quarter. At the fourth Quarterly Conference a general program for the following year will be adopted. These policies should be printed and distributed.

Quarterly Conferences usually have come together to hear reports rather than for the planning of definite, aggressive work. At the beginning of the fiscal year the list of committees was read publicly before the congregation, printed on the bulletin, or posted in the vestibule. Usually these fourteen committees either failed to take the appointment seriously or avoided the responsibility that committee work demands. The adoption of a unified and worth-while policy will prevent overlapping, and the task will loom so large in the mind of the entire church body that it will challenge the membership to a far larger enlistment in service.

Where the Quarterly Conference has organized an official board the work of the latter is best conducted under the organization recommended above.

When two or more appointments are represented in a Quarterly Conference the official board on each appointment will organize its work on the same plan.

VI

HOW TO MAKE A SURVEY

I. Home Survey

II. Community Survey

A. The Information

General

Public Utilities

Education

Recreations

Moral

Delinquency and Correction

Labor

Immigrants

Housing

Health

Charities

B. How to Conduct a Community Survey

Purpose

Subjects Covered

Territory Covered

Who Shall Do the Work?

Make it Their Survey

Get Expert Advice

Instruct the Assistants

The Executive Committee

Presenting the Reports

Interpret the Figures

The Program of Work

Work the Program

The Average Church

The Rural Survey

III. The Church Survey

IV. Special Surveys

Surveys By Mail

Saloon Survey

Sheds

Children's Recreation

VI

HOW TO MAKE A SURVEY

This book is not written with the expectation that the reader will undertake every plan that it proposes. Each one must do the thing that his situation demands. A fundamental prerequisite for success is a thorough knowledge of the church and its neighborhood. The effort to secure it is dignified by the name survey, but this word need frighten no one. A speaker at the Ohio Convention of Methodist Men defined the survey as "A calm, clear look into one's community to see what is there." Without such an effort we are blind leaders of the blind.

Some men define a survey as a diagnosis. If this word is used, it must be remembered that sound parts are to be sought as well as diseased, assets as well as liabilities, gains as well as losses. Assets often remain undiscovered. Twenty years ago there were almost no hard roads in Lake County, Illinois, although it adjoins the county in which the city of Chicago is located. The people said it cost too much to get the rock shipped in. Any pessimist could have calculated the miles of dirt road in that county. But an optimist came and located gravel beds at several places within the county, showing that God wanted the people to have good roads. God wants people to have a lot of things. Look around and see what He is offering you.

For church purposes surveys may be spoken of more or less arbitrarily as home surveys, community surveys, and church surveys. The first secures information mainly concerning individuals and their family life. It is sometimes called a "religious census." The second concerns mainly their work and environment. The third treats more particularly the

church activities and results. These three are often combined in varying proportions.

I. Home Survey

This includes the following items concerning each individual in a family: name; home address and telephone number; business address and telephone number; age; married, single, or widowed; place of church membership or attendance; Sunday school membership; prayer meeting attendance; church preference; attending or has attended what school or college; vocation or business of each one employed; position in business; public office held; political preference; public welfare work done; lodges attended; membership in other organizations; athletic interest; talent (such as speaking, music, art). To these may be added others, according to the purpose in mind. It is not well to neglect any of these, for the information may be more valuable than one at first thinks.

The following hints will be helpful in making this survey:

1. Have a definite purpose. One will find more value in a survey than he anticipates, but he surely should get information that will enable him to work intelligently. He will desire to know, for example, the Christian experience of his parishioners, the church relations of those not members of churches in the neighborhood, the needs of the parish, and other information. He should decide to survey, not the church membership only, but the entire parish. This embraces all the people named on the constituency roll as outlined in the chapter on Evangelism.

2. The next step is to choose the leaders. If the list to be surveyed is not large, one man may be able to do it alone. The minister may do it conveniently in connection with his pastoral calling. A layman can do it as well if he will. It will be more effective, however, for two men to go together.

If there are other churches in the community, seek their cooperation. A home survey made cooperatively by the de-

nominations disarms suspicion, prevents proselytism, and insures thorough work.

3. Where possible, have the laymen of the church make the survey. Send the men out in pairs as in an every member canvass. If these men are coached, they will do the work as well as the ministers, and will release them for other work. The great advantage of this is that it enlists the laymen in the program of work that will follow the survey. It is often the case that the laymen discover what the program should be. No one will fail to see the value of this. If laymen outside the Sunday school can be secured, this will help to divide the total task of the church among the lay members; but if they cannot be secured, the Sunday school teachers may be willing to undertake the task, each visiting the families represented in his class.

4. If the laymen or teachers are not apparently willing to undertake it, the pastor may make a home survey of the church members. When he presents the results, the workers will see the the value of it and may then be willing to make a similar survey of the community. If his survey presents the wealth of the members, and the disparity between the tithe of their income and what they are giving the Lord, the workers will want to survey the parish and find *its* untouched assets.

5. Arrange a meeting of the helpers at which they may learn and discuss the purpose, plan, method, and spirit of the survey. The names on the constituency roll may be apportioned to the workers at this meeting.

6. Secure printed forms on which the information may be kept in uniform style. Cards three by five inches, or five by eight, have been found convenient and can be filed alphabetically for reference. Loose-leaf printed forms are also available, and these may be kept in a ring- or snap-binder. It may be well to have the blanks ready to distribute at the meeting mentioned in the previous paragraph. The blanks may be adapted if this seems necessary. Blanks may be secured from the Presbyterian Board of Home Missions, 156

Fifth Avenue, New York city; or from the Rev. Richmond A. Smith, secretary of the Iowa Baptist Country Church Commission, Cedar Falls, Iowa. If a special form is desired, it can be printed locally.

7. Some publicity usually attaches to the home survey. If the pastor makes it, an informal announcement may be sufficient, or none may be necessary. If it is made by team work in a specified time, advertise it in advance and let everyone know what is going on and what the purpose is. See the chapter on Publicity. This implies that a worth-while program of work will follow the survey.

II. Community Survey

A community survey is very different in content, but no less Christian in purpose. It is indispensable to the successful prosecution of the spiritual office of the church. No society is Christian that fails to put the leaven, as Christ did, into every phase of life—physical, social, and industrial, as well as ecclesiastical and spiritual. To do this the situation must be known so thoroughly that it can be recorded in black and white. Some will challenge the record—it is surprising how few people know the facts. A certain minister who has served one rural parish longer than most men preach, ought to know the situation, but he told the editor of a Methodist paper that there is no rural problem. He said he had solved the so-called rural problems by preaching the gospel and persistently presenting it to the individual's need in his pastoral calling. When the editor printed that statement the other pastor in that town stated that there were ninety-five voters in the township, and only eight of them were in the one church and thirteen in the other.

A. THE INFORMATION

General

What is the area surveyed? (Follow United States Census Enumeration Districts.)

What is the population per acre, in rural places? Per hundred feet of floor space, in city places?

Is the territory rural? Factory district? Residential? Retail district? Wholesale? Number of each kind of factory, store, warehouse, etc.

What business associations are there? Membership of each? Purpose of each?

Do the people patronize mail-order houses largely?

What are the resources of the community? Soil? Timber? Minerals? Factories? Water-power? Average value per acre of the farm land near? Five miles distant? Increase in past ten years?

Is this territory governed by aldermen? Commissioners? Trustees? Select men? Supervisors? Name these officers. What is the character of each? Is the community controlled by political influence? If so, what?

What is the tax rate? The total expenditure? Per capita cost of the government? What per cent of the expenditure is allowed to each department of government? Is this division according to the present needs? Wise for future developments?

Is the community interested in civic affairs? What per cent of the male voters have voted in the last three elections? What per cent of women voters? Is there a village improvement society? Civic league? Other similar organizations?

Public Utilities

Transportation: Steam? Electric? Waterways? Are there any grade crossings? How many? How are they guarded?

Telephone Service: Is it sufficient? How many parties on each rural line? Where are new lines needed? Is there more than one telephone company?

Mail Service: Are there carriers? How many? How many deliveries a day? Where should new routes be established? What increase in the number of newspapers, farm papers,

and other periodicals taken since the establishment of the rural routes?

Newspapers: How many dailies? How many others? Character of each? Price of each? Are they under political domination?

Police: Number (the general average in one per 1000 population)? Are they assisted by detectives? Are there any women police officers? Are the police the friends of the boys, or enemies? What do they do to prevent crime as well as to suppress or punish it?

Fire Department: What equipment does it have? Are auto trucks and engines used? Horse-drawn? Is the force voluntary or paid? Are the buildings in the business districts fireproof?

Water Works: What parts of the given territory are reached by the water works? What is the pressure in the higher areas? Is there any contamination at the source that makes it unfit for drinking purposes? What is the source?

Lighting: What system of lighting does the locality have? Is it adequate? Are lights provided all night? What per cent of the homes have electric lights? What per cent gas lights?

Parks: How many? Are these sufficient? How located with reference to density of population and need? Are they attractive? Are they connected by boulevards?

Streets: How paved? Kept clean? Cleaned by hand or by machinery?

Get the reports from the department of the government for the last year or two. In how many departments is civil service examination necessary to employment?

Which public utilities are publicly owned? Which privately owned?

Education

How many schools are there? Are they graded? Centralized? Is there a high school? Academy? College? How far

distant is the nearest high school? Academy? College? What vocational schools are there? What vocational training?

How many teachers in each school? Are they normal graduates? college graduates? Do they participate in community life? In church work? Do they visit the children in their homes? What salaries do they receive?

How many scholars in each grade (total enrollment)? How many children of school age in the community? How many in each class above the grade schools? What per cent of all beginners finish the eighth grade? What per cent of the eighth grade graduates finish high school? What per cent of the high school graduates attend college? What colleges? What courses do they take?

What do the children do who do not finish the grades? Who do not finish high school? How large a delinquency? What measures are taken to prevent it and correct it?

Are examinations regularly conducted for mental and physical defectives? Are there separate classes for these?

Are the textbooks those that are recommended by the State Department of Education?

How could the Gary (Indiana) plans be of benefit to your schools?

Are vacation schools conducted?

What courses are available in evening schools? By whom are these conducted?

Is the light sufficient? (The New York State Department requires, for example, that the window space equal one fifth the floor space.) Ventilation? (The same Department requires 200 cubic feet of air per pupil.) Is the temperature uniformly about 68 degrees?

Are there parents' associations? Do the parents visit the schools? What per cent of the men vote in school elections? What per cent of the women?

Is there a library—in the school? In the town? In the church? A circulating library? How many books in each? What range is covered by each?

Is there a Chautauqua? A lecture course of attractive value? Reading circle?

What use is made of the Bible in the schools?

Recreations

How many boys are there of ages 6-9? 10-14? 15-17? 18-20? (See United States Census.) Girls of the same ages?

Where do they congregate—on the street? parks? confectionery stores? lodges? barber shops? depots?

How many poolrooms are there? Bowling alleys? Dance halls? Theaters? Movies? What is the average weekly attendance? Which are operated for profit? Which by the churches? By the schools?

What opportunity is provided for baseball? Football? Basketball? Boating? Tennis? Swimming? Skating? What expense attached to each?

In what recreations do the men between 20 and 30 years of age participate? Women between 20 and 30?

Is there a Y. M. C. A.? Y. W. C. A.? Have they sufficient room and equipment for all young people and children? Are the rates low enough for the poor?

Who conducts holiday celebrations? Field days?

Is there a supervised playground?

What boys' gangs are there? Their favorite pastime? Do adults accompany them?

Moral

Character of theaters? Moving-picture houses? Is the censorship rigidly applied? Dance halls? Are girls under sixteen admitted unaccompanied?

Are there saloons? How many? Is the Sunday-closing law enforced? Do they sell to minors? At what distance are they from schools? How many arrests for drunkenness the past year? Are the hotels licensed to sell liquor? What places sell liquor without license? How is the fight being made against saloons?

What gambling places operate? Under what regulations? Are these obeyed?

What forms of social evil exist? Is prostitution licensed? Is there a segregated district? What fight is being made against the social evil? Are rooms in hotels let for short periods? On boats? Are the boat decks well lighted? Parks?

Into what undesirable places do messenger boys go at night?

How many divorce cases in the past year? For what causes?

What types of crime have been committed during the year? Number of each? Are the laws rigidly enforced?

What forms of Sabbath desecration exist?

What is being done by each church to improve these conditions?

Every community survey should include a thorough study of the churches and their work Questions concerning this will be found on pages 153 to 155. They are given separately because some will make that study who cannot make a complete community survey.

Delinquency and Correction

What are the main causes of crime? What is being done to eliminate these?

Are many offenders fined? What is the effect of the fines in preventing further lawbreaking? On the families of poor offenders? Have fines been successful in stopping drunkenness? In leading prostitutes to a better life? Have many of those fined broken the law again?

Do the city and county jails turn prisoners out better or worse than when they enter? What provision is made for prisoners' physical well-being? Mental training? Religious education? Is upbuilding work provided? Are young offenders confined apart? Is the jail clean? Overcrowded? Is there a matron for female prisoners? Do many offenders break the law again after one term in jail?

Are prisoners sentenced to jails for fixed periods and turned

out when their terms are up whether they are reformed or not, or are they held on indeterminate sentences until real reform in their characters has been made?

Is a probation officer provided for children? For adults? Does the probation officer merely receive reports from those on probation, or does he endeavor through visits to homes, schools, workplaces, and churches, to lead offenders to a better life?

Are child offenders dealt with entirely apart from adult offenders? Are they held in a detention home? Is there a juvenile court? Are stories of juvenile offenses published in the papers?

What are the churches doing to make the city and county jails agencies for reforming lawbreakers? To secure indeterminate sentences, so as to permit the jails to do effective work in this direction? To help released prisoners become law-abiding citizens? To secure abolition of the use of fines where they can work no real reform in the character of offenders? To provide probation for both children and adults? To secure the protection of child offenders from publicity and contact with adult offenders?

Labor

Is this an agricultural community or a factory community?

How many men work eight hours a day? Ten hours? Twelve hours? Fourteen hours?

How many men work at night? How many work seven days?

What wages do the men receive in each occupation? What is the minimum cost of living per family? How many receive that much?

How many women are engaged in gainful occupations? What occupations? How many hours do they work in each? Rate of wage in each? What is the minimum cost of living for a single woman? How many receive that much?

How many children are employed? At what occupations? What hours? Rate of wage?

Is machinery fitted with safety appliances? With dust removers? Are working places well lighted? Heated? Ventilated?

How many working men are graduates of recognized schools of agriculture? Of technology?

How many employees are periodically unemployed? What provision is made to meet this situation? Are the laborers organized? What organizations? What have the organizations accomplished? By what means?

How far do the laborers go to their employment? What bearing does this have?

What provision is made by employers or groups of employers for welfare of their workers?

Are the employees protected with insurance? What kind? How much? What is the State provision for workmen's compensation?

Are young men leaving the farm in large numbers? Are many people moving "back to the land"?

Immigrants

Nationalities? Number of each nationality foreign born? Number of each nationality born of foreign parents?

What per cent of each group speak English? What per cent are naturalized? Is there a night school open to them? Trade school?

Are their children in school? To what grades do they go? How many in high school?

What occupations do the immigrants pursue? Wages by nationalities? How do they spend their wages? How do they save them?

What are their living conditions? (See following division on Housing.) What training do the girls get in housekeeping? What changes have occurred in their standard of living since arrival?

Do they expect to remain in this country? Are they welcomed socially among the Americans?

Are they related to any church? Do they attend? What do the churches do for their benefit? What is the point of contact?

What opportunity do they have to participate in civic life?

The other questions in this chapter apply to immigrants as well as to other people.

Housing

What per cent of the families own their homes? What per cent rent?

Value of the average cottage? Describe it. Value of the better cottages? Rent of each? Rent of flats? (Keep in mind the number of rooms.) Is rent paid by week or month?

What per cent of the families live in flats? Usual number of rooms? Customary number of families per tenement? Does the city keep a record of the number of each style of house in each section of the city?

Is the light sufficient in each room? Ventilation? Are the heating facilities sufficient? What kind of heat? Is it safe? What kind of fire escape?

Is the plumbing good in connection with sinks? Baths? Tubs? Toilets? Is there a toilet for each family? If yard vaults are used, what provision for sanitation?

Are the walls papered? Frescoed? Calcimined? Plastered with hard finish?

Are the kitchens conveniently planned to save labor? What disposal of garbage?

Is there a cellar? Is it dry or damp? Is refuse allowed to accumulate? If there is an attic, what use is made of it?

Are the out-buildings in good condition? Walks? Lawns?

What local agencies (official or volunteer) deal with housing conditions?

Complete questions under this head may be found in Lawrence Veiller's, Housing Reform.

Health

Is there a Board of Health? Is it active? Allowance per capita?
What is the birth rate? Death rate?
Is the water supply sufficient? Source? Is it filtered? Tested regularly?
What disposal is made of sewage? Frequency? Does this reach the whole area?
Are animals allowed to be kept within the corporation?
Are there swamps near? Are these treated to kill mosquitos?
What is the source of milk supply? Is it regularly inspected? Is it aerated? Is it pasteurized?
What per cent of the meat is refrigerated? Eggs?
Is there a hospital? Dispensary? What provision is made for convalescents?
Are physicians capable? Are there specialists?
What preparations are made for the control of epidemics?
Is vaccination compulsory?
What precautions are taken against venereal diseases? What sex education is done? By whom?
What employments lower vitality and so invite disease?
What fresh-air work is done? By whom?

Charities

What organizations assist the needy?
What assistance do the churches give? The public officials? The fraternal orders? Other agencies?
Number of different dependent families cared for by each during a given month?
Number cared for by all, duplicates eliminated?
What disabilities or handicaps appear in these families—Accident? Sickness? Blindness? Liquor? Indolence?

Desertion? Scarcity of employment? Insufficient rate of wage? Old age?

Are the organizations associated to insure the best service to those in need? Is every case carefully investigated? Fully and permanently recorded? Does investigation aim merely to prevent fraud? Does it attempt to find out the cause of the family's poverty and get the cooperation of relatives and employers in removing that cause?

Are children taken away from their parents because of poverty, when their parents are otherwise fit persons to care for them?

Are children taken away from parents who prove unfit to care for them?

Are street beggars licensed? What provision is made for the homeless? Is there a municipal lodging house? In what condition?

Is there an employment bureau? Under whose control? Is the fee prohibitive?

Can men be compelled by law to work to support their families?

Is the poorhouse a suitable place for the needy poor?

B. HOW TO CONDUCT A COMMUNITY SURVEY

Purpose

Here again the first thing is the purpose. A survey should never be made merely for its own sake. A survey is justified only by its results. In 1885 the city council of Springfield, Illinois, appropriated $1,000 for a sanitary survey. This was made and the report was preserved in several large volumes. In 1910 another sanitary survey was made, and in the course of the research work those old volumes were discovered. No one connected with the 1910 survey or with the department of health knew about the former work or remembered it. The former survey had produced no results.

The results may be very different from the purpose; but no survey should be undertaken unless with a purpose to do a

specific piece of work or to do whatever work may be necessary as revealed by the survey.

Subjects Covered

Decide what subjects shall be covered. It may be impossible to make the complete survey at once. It is often better to study only one phase of the community life at a time and do it well. If the findings are presented and the proposals made concerning one subject, the people will more probably be interested, and do what is proposed, than they will if findings and proposals are presented concerning a dozen subjects.

Territory Covered

Decide what territory shall be covered in the study. It is often well to cover a small section of a community thoroughly and direct attention specifically to that quarter. This will have the effect of waking the people to the needs, first of that section, but also later of the entire community.

Who Shall Do the Work?

Read the suggestions headed, "How to make the home survey." In making a community survey the public-spirited men or organizations should be enlisted. In a rural community perhaps the Grange would be willing to cooperate. In a larger place the Civic Club or the Board of Trade, or even the City Council, may be induced to take up the work. If this can be done, the survey will be made and the church will have enlisted many helpers in a good work. Get the Board of Health to assist in the health study, the Board of Education to help with the educational study, and the labor organization to cooperate in the industrial investigation. In this way specialists will help make the investigation and the proposals they offer will represent the best thought of experts in each line. A survey at Syracuse has been made under the direction of Mr. Shelby M. Harrison of the Russell Sage Foundation, with the cooperation of the Chamber of Com-

merce, the Associated Charities, the Labor Federation, and the Ministers' Union.

Make it Their Survey

When the helpers are secured make it their survey rather than yours. Make them feel that they are doing it, not you. Consider with them the purpose of the survey, the subjects to be treated, the territory to be covered, and the thoroughness of the work. If they are particularly zealous to follow out a line of study or a method of work, which is not just what you had in mind, it will usually be better to help them along their line rather than force them into another. One can manipulate the matter without appearing to drive the men.

Get Expert Advice

If your territory is rural, connect with the State Agricultural College. The agricultural colleges in several States have done extensive survey work, and they may have done it in your own community. In city territory get the help of some organization that has had experience in this kind of work. The surveys made in Pittsburgh, Newburgh, Topeka, and Springfield by the Russell Sage Foundation are the best examples of complete community surveys.

Instruct the Assistants

When the work is apportioned to the assistants instruct them what to look for in each case, and where to look for it. The preceding paragraphs give an idea what information should be sought, and this may be supplemented by the use of such leaflets as, What Every Church Should Know About Its Community, or A Study of the Church in the Community (both available at the Federal Council of Churches, 105 East 22nd Street, New York city) ; Community Study for Cities, by Warren H. Wilson, or Community Study for Country Districts, by Anna B. Taft (obtainable from the Missionary Education Movement, 156 Fifth Avenue, New York city) ; or What Social Workers Should Know About Their Community, by Margaret

F. Byington (published by the Russell Sage Foundation, 130 East 22d Street, New York city). The information desired may be gathered from personal investigations, from various local organizations and societies, from the census, from reports of the departments of the local government, and from books of statistics. No blanks are prepared because communities need different questions, and no uniform spacing would be right.

Be sure to have specific questions for each committee to answer, and instruct them to give specific answers, mentioning the authority for every statement that is made. Have each committee carefully study the laws pertaining to the subject treated. Request them to send in a written, preferably typewritten, report, at a certain date. An executive committee will go over the reports, pick out the conflicting paragraphs, and make suggestions as to other subjects of investigation and sources of material.

The Executive Committee

This committee should include a representative from each body assisting or a representative for each topic studied. Where there are only a few workers they may not need an executive committee.

Presenting the Reports

The reports should be considered by the Executive Committee before being presented publicly. Certain reports should be shown by the Executive Committee to the Board of Health, or to the Board of Education, or to the Police Department, for confirmation or denial, before being made public. If these organizations are willing to act in the matters that come under their supervision, a public exposition of untoward conditions may not be necessary. If they refuse, do not whitewash their cowardice or inefficiency. Publish the facts. But offer to cooperate with them first. Some findings should be presented first to associations like the Society for the Prevention of Crime, the Society for the Prevention of

Cruelty to Animals, or The Anti-Saloon League, where there are such. Some material will be best presented in the sermons of the pastors.

Most of the information, however, should be made public. When the effort has been extensive, the report should be printed. If printing is not possible or necessary, an open meeting should be held in a place large enough to accommodate all who would come. If it is held in a schoolhouse or town hall, many will come who would not come to a church. It should be thoroughly advertised by the most effective publicity methods. Music should be provided and a speaker or two of recognized ability. Have the speakers coached to talk briefly, and ring a buzzer on them to prevent their exceeding the time limit.

Have the striking information revealed by the survey printed in large characters on placards hung about the room. These placards need not be works of art. They should be recognized as made for this occasion and conveying fresh information that cannot be found anywhere else. Perhaps it will be possible to present the information in lantern slide form, throwing the facts on a large screen, so that the wording can be seen from all parts of the room. This was done in the Methodist conventions at Boston and Columbus with splendid effect. Photographs can be used to advantage on the slides. If the occasion and the information justifies it, the slides may be used in a machine carried on the rear seat of an automobile, and can be shown on a screen thrown over the wind-shield. Then the message can be given on every street corner of the town to reach the people that cannot be gathered in the meeting. Lanterns are available for daylight use.

However the material is presented, it will be more effective if accompanied with one or more maps of the district considered. The first map should locate the territory treated, showing railways, roads, rivers, the nature of the surrounding territory, whether rural, factory, etc. One map might show the number and location of churches, schools, libraries, saloons, dance halls, theaters, picture shows, and pool rooms.

These may be indicated by tacks or stickers of small size, different colors meaning separate things. Another map could indicate the prevalence of any contagious or infectious diseases. Another, the overchurched condition of a rural county or the lack of Protestant work in the downtown section of a city.

Interpret the Figures

Before the figures obtained in the survey are presented, it is usually necessary to interpret them. The thing sought is not statistics *per se,* but conditions of human interest. The fact that there are 500 children in school means nothing unless that figure is compared with the number of children of school age. The statement that 93½ per cent of the children enrolled in the schools of Washington Heights, New York city, attend school, meant more when it was shown that the average attendance in New York city is 75 per cent; in Philadelphia, 69½ per cent; in Baltimore, 66 per cent. A death rate of 9.77 per 1,000 in Washington Heights is not particularly informing unless it is known that the death rate in the city of New York is 13.40 per 1,000. Death rates in different places should not be compared unless the difference in rates is explained. Is it due to one place having a hospital, a retired population, accidents in factories, foreign-born population, or faulty sanitation? The number of children attending Sunday school and church will be more significant when it is compared with the weekly attendance at the theaters and movies.

The Program of Work

The church's program of work should be based upon the survey. Livingstone's words are peculiarly applicable here—"The end of the exploration is the beginning of the enterprise." The other chapters of this book offer programs of work in the several departments. In Warren H. Wilson's book, The Church at the Center, will be found a suggested program of work covering all departments. No church can

accept and work another's program, however, but must make its own on the basis of the findings of its survey.

The program should outline not only the immediate work, but the work for three years or more in advance. In doing this allow for a change of figures. In some communities 5 per cent of the Protestant population may be replaced each year with non-Protestant newcomers. In cities the foreign quarters move gradually, Poles, perhaps, following Lithuanians. Things like this may modify the program.

Work the Program

A survey such as we have described does not relieve the church of personal application to its work. A survey of Newburgh, New York, disclosed that 10 per cent of the population where the housing survey was made were boarders. Now, a church learning that, could establish attractive parlors for those boarders, but these would be of little use unless the individual boarders were personally sought out and invited to the parlors.

Legislative action or court procedure may be necessary in accomplishing what the survey demands. Discriminate carefully whether the need is educative, legislative, or executive, then go ahead; do not let the survey fail of results. Helpful suggestions for securing legislative action will be found in Chapter XII in Lawrence Veilier's book on Housing Reforms.

The Average Church

If the foregoing looks formidable, it is because of a desire to cover the subject thoroughly. The average church may not care to attempt the effort in this complete form. If so, it should read again the first few paragraphs under the heading, How to Conduct a Community Survey. It will be well to make everything as simple as it can be made without losing the results.

The fact is, however, that the average church can do more than it thinks. There are more workers available in most

communities than have been discovered or put in harness. The main thing that our churches need is more of the victory spirit. Many of them are beginning to learn what Paul meant when he said, "I can do all things through Christ which strengtheneth me." This chapter is not written as a schedule of perfection toward which local churches should strive: it is, rather, an effort to help other churches do what some local churches have already done. It will need to be adapted to the field of operation, to the purpose in mind, and to the workers who are used.

The small church is in mind as well as the large one, the declining church as well as the growing one, the rural as well as the urban. Special suggestions have been made for the various sizes and types of churches and communities, but a few words further concerning rural churches and those in villages may not be out of place.

The Rural Survey

The matters to be investigated in a rural community are commonly fewer in number than the questions listed under each heading above. Most of the questions, however, should be answered. For instance, most of the questions under the industrial study pertain to farm laborers as well as to factory laborers. Recreations should receive as much attention on the farm as in the city. If the young people in a rural community cannot be preached off of the baseball diamond on Sunday, it is commonly because they have no recreation during the week, and the problem may be solved by securing a Saturday half-holiday.

It will make the task easier for rural churches if only one topic is handled at a time.

Before beginning, see what has been done by the agricultural colleges or other organizations. Get their reports and utilize their findings. If they have not covered your community, it may be possible for you to enlist their help. A number of State schools have done extensive work of a very thorough and very dependable character.

Keep to the things that pertain to farm life. Learn whether the farmers attend the agricultural fairs and agricultural schools, read farm papers, and are generally intelligent concerning their own work. Experts from the agricultural schools may be secured to enlighten the people concerning crops and soil. It will not be difficult to secure their assistance. Several of these schools are offering short courses for rural pastors. If it is impossible to take advantage of one of these courses, write to the Agricultural College at Manhattan, Kansas, and take its correspondence course. This school offers three courses by correspondence at a nominal price. Farm work will not replace church work, nor cultivation displace salvation; but every rural pastor must invest himself in the life and condition of his people.

Attention should be paid to the stock on the farms. Many farms are running down because little stock is kept. Clair S. Adams, speaking concerning one of the States in the corn belt, says that although the price of land is advancing the farms are decreasing in fertility, because the owners and renters are neglecting the stock industry. He says, "One can travel in the cars for miles and find that the only stock on the farms is an occasional Durham bull on a tobacco sign."

It is easy to make maps of a rural charge. These maps can include all the roads, the telephone lines, the rural delivery routes, the location of every farm and home by name, the waste land, and many other items that may appear desirable. Township maps can be secured in almost any place, giving the routes, the lay-out of the farms, and the owners' names.

Community Study for Country Districts, by Anna B. Taft, is helpful in rural surveys. Another good leaflet is Social Survey for Rural Communities (to be obtained from the Federal Council of Churches). A book of bound record blanks has been arranged, with instructions, called Study of a Rural Parish, by Ralph A. Felken (printed by the Missionary Education Movement). The blanks are arranged to record the facts by families and by farms. This information can

be secured by personal investigation. It is a combination of the home and community surveys.

III. The Church Survey

This study might be included as a division of the community survey. Related material is usually considered under the head of religious work in community studies, and the latter is incomplete without it. It is separated here because a church will often wish to know its own condition, although it may not be in a position to make a community survey. It must be remembered that the church is a part of the community: too long has it been apart from the community.

Much of the information is to be found in the records of the church. Definite knowledge concerning the success or failure of a society can be deduced from such a study. The following suggestions will be helpful in this effort:

How many members has your church?

Compare the membership with the attendance, with the number of probationers, the Sunday school membership and attendance, the Epworth League membership and attendance, the prayer meeting attendance.

Get the figures year by year for the past five or ten years. This may be difficult or impossible to secure. If so, here is an evidence of past inefficiency. Make permanent records now, so that the workers five years hence may answer this question.

What explains the increase or decrease in these five-year or ten-year figures?

What evangelistic methods have been employed? Revival? Professional evangelist? Decision Day? Constituency roll? Organized personal work? The personal work may well take the form of an organized canvass, based on the constituency roll.

How many pastoral calls does the pastor make per week? How many calls are made by members under his direction? Is there an assistant pastor? Deaconess?

What salary does the pastor receive? House rent? How much clerical work does he do? Would it not be wiser to hire a clerk to do this, and release his energies for other work?

How many special workers has your church produced in ten years—Ministers? Missionaries? Deaconesses? Y. M. C. A. or Y. W. C. A. workers? Special uplift workers? Four hundred and thirty-nine Ohio churches reported 927 special workers in ten years, or an average of one fifth of a worker per church per year. This is not saying how many churches did not report.

How many Methodist papers are taken (not including Sunday school papers)? What per cent of your families take Sunday newspapers?

Does the Sunday school measure up to the standard proposed by the Board of Sunday Schools? What effort do you make to retain the young people in the Sunday school after the intermediate grade?

What work has the church done in the line of community service? (See Chapter III, and The Community Survey in this chapter.)

How many rooms has the church building? Is it in good repair? Is it well located? How many days a week is it open? For what purpose? How many nights? Purpose? Is there a parish house or community house?

What missionary work is the church doing—Does it maintain a station on the foreign field? A native pastor? A native student? Does it conduct mission study classes? Does it follow the standard plans? (These may be obtained from the Department of Missionary Education.)

What is the financial condition of the church? Amount of debt? How long has the debt been standing? Do you use the New Financial Plan? (See Chapter VIII.) Is any help received from the Board of Home Missions and Church Extension? Is there an endowment? How much? How is income used?

Annual expenditure—for ministerial support? Current ex-

penses? Benevolence? How many contributors to each of these three items?

Compare these expenditures with the average for the district, for the Conference, and for Methodism as a whole. (These figures may be obtained from the Year Book and the General Minutes.)

Are there other churches in the community? How many of each denomination? Membership of each? Attendance? Sunday school membership and attendance? Young people's societies, membership and attendance? Prayer meeting attendance? Budget figures?

Total Protestant membership of the community? Catholic membership? Total population?

How does the church cooperate with other churches in the community? With the W. C. T. U.? With the Anti-Saloon League? With the schools? Associated charities? Grange? With other organizations?

Which of these surveys should be made depends upon the purpose. If the purpose is not sufficiently specific, yet some survey is desired, begin with the home or the church survey. If a minister makes it alone, the home survey will fit in well with his calling. It will also reveal certain community needs. If information is sought concerning the members of the church, the home survey would be the method of obtaining it. If any evangelistic or financial canvass is anticipated after a time, the home survey will be a good preparation for this.

If the pastor has recently come to the charge, it may be well for him, by means of the church survey, to get acquainted with his force, before he attempts to put that force to work in the community. If the members of the church have no special interest in the church work, a church survey showing the failure or success of the church during the past five or ten years may wake them up to increased usefulness.

It is seldom necessary to stop short of the complete community survey. If the church is self-centered, it needs a com-

munity survey to make it Christian. If helpers are available, and especially where there is a Grange or a Civic Club, the community survey would be the logical thing.

In general, if some one is at hand who has had experience in survey work, use him and give him a large measure of liberty as to the kind of survey and the method of making it. If there is a person who talks the language of the immigrants in your community, get him to make a survey of the immigrant situation. It is often well to follow the line of least resistance in beginning; but if this is done, make certain that the work continues far enough to be of actual value.

IV. Special Surveys

Not many men can be persuaded to-day by exhortation, unless that exhortation is well ballasted with facts. If one wants fence posts he does not buy a particular kind on the exhortation of the dealer, but makes a comparison of the cost and durability of cedar posts, posts treated with chemicals, wood posts set in concrete, concrete posts, and metal posts. To convince men one should be willing to present the facts in the case. The man who makes this effort, all other things being equal, is the man who is going to accomplish the most.

Surveys By Mail

Never make a survey by mail if it can be done in person. If people cannot be reached otherwise, a list of questions may be made out and sent by mail. Care must be taken to word these questions so as to avoid misinterpretation. It is also necessary to select the list of questions very carefully. People will seldom take the trouble to answer more than fifty questions, even when one is trying to make a community survey. Select also the list of people to whom the questionnaire is to be sent. If it is a questionnaire on Sunday school work, it will not be of great value to send it to people who are not attending Sunday school. One of the main difficulties is to secure the answers. It is seldom that one can get returns from as many as two thirds of the people to whom he sends the questionnaire. The

best method is to send the blanks far in advance and send repeated requests to the correspondents. If one wishes to send questionnaires to all the churches on a district, it would be well to enlist the assistance of the district superintendent, asking him to get the blank filled as he visits the Quarterly Conferences. When the answers are returned many of them will need to be interpreted. Some answers will probably contradict other answers on the same sheet.

Saloon Survey

If it is desired to get rid of the saloons in the community, show the community what the saloons are actually doing. Tabulate the expenses for rent, interest, help, fines, and other expenses. Add 10 per cent for profit, for no man would run a saloon for less than 10 per cent profit. Add to this his cost of living, which is usually more than the average family spends. Calculate, on the basis of the number of saloons, your community's share of the county expenses for asylum, poor farm, jail, and court, three fourths of which expense is, by fair estimate, due to drink. Find also the normal salary value of the men and women who are rendered unemployable, or who are only making a fraction of what they could earn, because of drink. Determine as closely as possible all reduction of property values due to the presence of the saloons in the neighborhood. Ask the business men the amount of the unpaid bills on their books which are there because the customer's cash goes across the bar. When you find the grand total compare it with the amount of revenue that the liquor business pays. It may be that the saloon is receiving twenty dollars for every dollar it gives back.

A promising young man, with an expanding business, said that the saloons were necessary in his town to attract customers. Another man, in business, made an analysis of his ledger and found that, of the bills receivable which were not likely ever to be paid and could not be counted as assets, 8 per cent were owed by total abstainers, 16 per cent by moderate drinkers, and 76 per cent by heavy drinkers. This

in spite of the fact that he rarely trusted heavy drinkers, and of the total amount receivable, 25 per cent were owed by total abstainers, 36 per cent by moderate drinkers, and 39 per cent by heavy drinkers. The argument was sufficient, and both business men have voted against the saloon at every opportunity since.

Sheds

If you want sheds to protect the teams and autos when people drive to church, the way to get them is to have some one count the number of people who drive to church. When a promoter is seeking a location for a five-and-ten-cent store he has men watch the prospective locations that are suitable, for a day or several days, and learn how many people pass each of those sites every day. The same effort will be easy for the church to make. When it is shown that thirty families drive to church every Sunday it will be seen that there ought to be accommodations for thirty teams or autos. It is a commendable thing if the sheds can be built large enough to accommodate the teams or autos that come to town on week days. Perhaps the churches could make this effort unitedly. The total number of teams coming by different roads could be counted by having several people, each watching one of the roads. Perhaps the united effort of the churches would be sufficient to persuade the village to build sheds from the public funds.

Children's Recreation

A church recently offered this problem: the Young Men's Christian Association does nothing in our city for children under twelve years of age; what should our church do for them? It was suggested that the church do nothing until the several churches could consider the proposition unitedly. It was further suggested that the churches get from the school census the number of children in that place under twelve years of age, find the number of them in the churches, the number in the Sunday schools, the number who are running in doubt-

ful gangs, what recreations they pursue, and where they spend most of their time out of school. It was suggested that after a representative committee was armed with such facts it should then approach the Association and learn why it is doing nothing for children under twelve years of age. Is it for lack of room, for lack of assistants to handle all the children, or for lack of money to pay such assistants? The cause discovered, then the churches could unitedly offer to furnish a room which might serve as an annex to the Association building, or an assistant to take charge of the children, or the money to pay his salary.

VII

CHURCH ADVERTISING

I. Personal Methods
Organized Canvass
Telephone
Letters
Parades

II. Special Meetings
Come-to-Church Sunday
Surprise Prayer Meeting
Special Sermons

III. Ink and Paint
Newspapers
Printed Matter
Bulletin Board
Painted Signs

IV. The Buildings
Condition of the Plant
A Fountain in Sunday School
Get People on Your Street
Public Use of Buildings

V. General Suggestions
Publicity Week
Cooperative Advertising
Publicity Training
Expense
Spirit of Advertising
More than Advertising
Committee on Publicity

VII

CHURCH ADVERTISING

A YOUNG minister had settled down to a small charge satisfied to take things as they came. He excused small audiences by reminding himself that his neighbor had no better. He was ingrained with fear against an indefinable "sensationalism." But one day he awoke. One or two other pastors had secured larger audiences. He had just been appointed to a new church. He decided to put as much effort into getting an audience as the business man puts into securing customers. He secured a few unusual attractions for Sunday night. He phrased his sermon subjects to connect with the thinking of the man on the street; then he advertised. He put out unique cards. He secured space in the local paper. He utilized the mails. He commanded attention to the church. As a result he filled all empty seats and took scores into the membership. He dominated things in that town of a thousand. Of course larger churches wanted him. He moved. When he awoke he had been speaking to sixteen people on Sunday night; now he found himself addressing hundreds. A still larger church wanted him, but he had the good judgment to remain.

Who exempts anyone from the command of Jesus, "Compel them to come in"? It is as urgent as His "Go ye into all the world." Ever so orthodox a gospel may be preached, and yet if a hearing is not obtained from those entering the hedgeway doors of amusement and business, some one is disobedient.

A double-page advertisement of chewing gum in the Saturday Evening Post cost $11,000. This took the profit on 2,200,000 sticks of gum. One million people must chew gum a whole day to pay for this one "ad." It is reported that "Wrigley" spends $1,000,000 a year for publicity. The Encyclo-

pædia Britannica spent $75,000 for advertising during the last thirty days of 1913, and in twelve days the sales jumped from 23,000 sets to 32,000.

A missionary in Japan advertised in the local papers that any one might apply to him for information about Christianity. Scores responded. The plan was then extensively copied in China. Samuel Zwemer employed the same method in Cairo. It is commanded, "Let your light shine." Who is doing that while he neglects the countless opportunities for church publicity now open to workers in the Kingdom?

I. Personal Methods

Organized Personal Canvass

The same method that is advised in connection with the constituency visitation plan of personal evangelism and finance is invaluable in advertising. If there is a proposition worth while, get the men to go out two by two through the entire community, and the community will be captured as by no other method. Perhaps the young people of the church will gladly employ their enthusiasm in this way.

Brotherhoods find a fruitful field of activity in inviting hotel guests on Saturday to attend the church service and men's class the next day. If a class card is used, it may request the visitor to "Ask for Mr. Blank" (whoever gives the card) : then he will feel more welcome. Or the class members might call again Sunday morning, one at each hotel, and bring in person all who care to attend.

The Telephone

Most of the people have telephones. Use the wires for advertising. Arrange for the pastor to call five individuals to give a specific announcement. Have it understood that each of them is to call five other families (specified beforehand) ; and these are to call others in turn until all are reached. By this means the whole constituency can be notified of an event in an hour's time. In rural territory one person can notify all

the families on a given telephone line. Sometimes a quarter will enable an operator to open all her lines and tell the message to all 'phone holders at once. Where a family has no 'phone, a neighbor can notify them.

Letters

By a similar division of work letters may be handwritten or dictated, certain persons being responsible for seeing that the letters go to specified people. Sometimes the Sunday school teachers have their classes write the letters, each scholar being requested to write only three or four letters. Make letters as personal as possible. Have not only a regular mailing list, but special lists containing the names of persons who are interested in special subjects. If, for instance, the pastor desires to speak to one of the fraternities, it might pay to write every member of that fraternity.

Parades

The Salvation Army has no patent on parades. Recently the men in Grace Church, New York city, during a revival campaign, had a parade preceding the evening meeting. A small brass band was secured. It rained all day, yet that night over one hundred and fifty men appeared and walked along Broadway and nearby streets for nearly two miles, carrying banners and singing religious songs. Scores followed to the night meeting and the altar was filled with men seeking Christ. The whole neighborhood was impressed. The men were delighted and plan to repeat it on a larger scale.

II. Special Meetings

Come-to-Church Sunday

Newburgh, New York, recently secured the cooperation of the whole town in a Come-to-Church campaign. The Roman Catholic Church cooperated with a representative on the general committee and gave money. Everyone helped. News-

paper space was purchased. A count was kept and an effort made to get the whole town to attend at least one service. An Ohio mayor issued a proclamation setting apart a certain day and urging every resident to attend some church that day.

This has succeeded well for a special's men's service—women, of course, being welcome. Have a dozen respected men stand in meeting and tell, briefly, Why Men Go to Church. This is better than reading letters on Why Men Do Not Attend Church, written by people who stay at home.

Surprise Prayer Meeting

One pastor worked a unique publicity plan that required tact. He suggested to one of his members that a pastor friend of his had enjoyed a "surprise." That pastor had grown discouraged over the prayer meeting. A few officials decided to cheer him and they sent word to every member to plan to attend on a designated Wednesday night. The depressed pastor went into the room to find it full. The member saw the point in the pastor's story, and worked the surprise for that church. Every member heard of it. The prayer meeting was never finer, because the attendance was large, and all were there with a good spirit. That pastor saw to it that the next meeting was good, and as a result people continued to come. Every publicity method must be backed up. The advertised goods must be delivered in religion as in business.

Special Sermons

Appropriate sermons with attractive topics are advised. The following titles are suggested by Theresa H. Wolcott, in Five Hundred Ways to Help your Church: Cooling Thoughts for Summer Days; A Drink from Life's Fountain; A Mountaintop Visit; The Shadow of a Rock; Green Pastures and Still Waters; The Best kind of Fishing. Cards or folders announcing these should bear a half-tone picture of a fountain, a snow-capped mountain, or a water scene.

Public holidays should be recognized with fitting ceremonies and addresses.

III. Ink and Paint

Newspapers

Newspaper publicity is important enough to command a many-paged book. No more valuable assistant to the church can be found than is offered in the newspaper—it is ready to help now as never. The following hints are for the man who is now convinced and is seeking to utilize this agency.

Timidity and false humility must be buried with selfishness. They may hinder as much. Sometimes they are cloaks like those worn by the Pharisees. If genuine, they must be sacrificed for the sake of the Kingdom. Paul published his coming and was talked about everywhere for the sake of getting a hearing for the gospel. Luther startled the world with a billboard full of theses. Wesley was the most discussed man of his day. Booth coveted widest newspaper notoriety. Jesus sent out the seventy by twos to tell of his coming. He was so fully known that he could not secure seclusion. Seek personal publicity wherever possible if it can aid in securing a hearing for the gospel. That may be your cross. The white light of notoriety may compel men to walk carefully and be so saturated with holy power that others seeing them will learn that they have been with Jesus.

Some newspapers are not so good and clean as is possible. But they are getting better. Over one hundred dailies now refuse liquor advertisements—some among the largest. Nothing is gained by abuse. Cooperation works better. They can usually be trusted. A certain pastor during eighteen years has always been frank and free with reporters and then has requested that certain matters be not printed. Not once has he been disappointed.

Treat reporters well; they are human. Send the city editor tickets for coming entertainments and suppers. Provide seats and tables where addresses are delivered. No key unlocks the paper-writer's heart like kindness. They are the ablest sort of friends, and energetic church work appeals to the best in them.

Several pastors have found the local editor willing to turn the paper over to them for one issue. Others regularly write a column. Others prepare a leading editorial; sometimes it is signed.

Every newspaper welcomes the cooperation of the minister. But he must not offer merely "pink tea" notes.

City pastors can prepare a news letter which can be manifolded and sent to every editor.

Few realize how much the public is interested in the work of the church. Cities have neighborhood papers glad to get church notes. Such news will be greatly appreciated in smaller cities and towns and even in country editorial sanctums. A layman in Chicago prepares a column of church news for The Herald every Monday morning. A physician in the West always makes notes of the sermon and writes it up for the local paper. It will be good mental drill for the minister to make an eight-hundred-word abstract of a sermon before preaching it. A copy sent the local papers will be sure to receive attention. Many ministers constantly have sermons in the papers because they do this. Monday is dull and space is freer—editors will give space to the speaker who brings a copy of his manuscript for use that day. Before or after the sermon or address gladly accept interviews, and temper the answers with commendation of the cause rather than the individual.

Above all things cultivate the habit of writing matter which the paper will accept and print. It increases the audience regularly addressed and draws people to hear the writer. It improves ability to speak to the masses. It secures the friendship of the paper. The manager of a paper in a town of twelve thousand once said: "Yes, Rev. Dr. Blank does get his name into our paper a great deal. He does not have a member on the staff, but he always has an item for a reporter. He comes in frequently just to bring news."

Most pastors get a trip frequently. Write back three or four "travel letters." People will read them and know the writer better afterward.

A Denver pastor attended football games regularly when Chancellor Buchtel had succeeded in getting a team no one could beat, and he wrote ethical-comment stories about every game. These regularly appeared on the sporting page of a daily. When Jess Willard became the champion a request came to a pastor to prepare a three-hundred-word article for the Hearst papers. At first there was a refusal, then an acceptance. The first sentence condemned prize fighting; then it was shown that the perfect body of the champion was possible because "he never touched a drop of liquor, or a piece of tobacco, or caroused in his life; he is the product of a section of prohibition Kansas where he never saw a saloon." One vacation, after interviewing a number of baseball players, an article was prepared showing that all of the leaders in the game were Christians. It was sent in succession to two leading church papers, whose editors refused to use it; but that was providential, for it was then sent to the Kansas City Star, which illustrated and printed it for five hundred thousand readers, and scores of other papers copied it.

Regularly at Easter, Christmas, and other special seasons, a pastor sends appropriate prayers to the dailies, and as a result very frequently some one writes an inquiry concerning religion. The United Press welcomed a Thanksgiving message. Other news agencies also welcome such special articles. And here is the point: these compositions are only an ordinary output; scores of men could do as well and better if they would set themselves to do it. Pastor Russell gets circulation in thousands of papers in the patent insides. Why? Here is the manager's explanation: "Our clients want religious matter and no one else except Pastor Russell will furnish it without cost." Indeed, he pays for much of it at advertising rates.

Send the daily papers all kinds of pictures. Own a camera. Snapshot picnics, Sunday school classes, official groups, special signs, and everything interesting. More than one hundred and fifty of these pictures appeared in the dailies during one minister's seven years' pastorate. It is not always easy to

get people to allow the use of their pictures. But society people permit it: why should church folk hesitate if it will aid?

One church has recently carried a display ad worded in baseball phrases on the sporting page of the Saturday issue of the New York Tribune. The church must use space other than the church page if it is to catch the eye of the man who does not go to church. Many local papers will pay the pastor for his contributed articles with space to be used to advertise his church. The papers will freely give a few inches to the man progressive enough to aptly fill it.

At any expense of time or money be sure to secure the cooperation of the newspaper. It is the best single medium.

Printed Matter

It is easy to waste money in printing—the output is too general in nature or too prosy in wording or too common in illustration and display. A cheap output gives the impression of a cheap church. The matter of distribution is also very important. A few printed forms put among church-going people may miss the mark. Covering the whole town or neighborhood a few times is better than reaching after less territory more frequently. If handed out on streets or in stores by men, printed messages will make a deeper impression than if thrown around by boys. Equal Suffrage advocates of culture stand on street corners distributing "bills"; they parade carrying placards and make speeches from box stands on the street. Is the Kingdom's advance any less important?

Some churches find it profitable to put in a printing plant. Young men thus do practical industrial work and the cost of printing is very small.

In one church printed cards were used weekly announcing the Sunday services. These were printed and distributed by the Boy Scouts. Each Scout distributed cards on a specified street near his home. Similar cards were left on the seats in street cars. A small card press was purchased by the Scouts and paid for by selling postcards. Some printing they did was paid for, and so it became a source of income.

The "get up" of all printing is very important, and worthy of thought from the pastor. Read advertisements everywhere and note happy phrases and striking displays. Study long on the leading sentence and omit all unnecessary words. The fewer words the more force in the ad. A striking phrase was used by Monmouth (Illinois) College inviting support from the churches: "Out of 910 men in the alumni 416 are ministers." Do not say "Welcome," but "Make it your Church." Advertise one or two services, not many. Further discussion and illustrations along this line are given in Church Publicity, by Christian F. Reisner.

Collect cuts that are pertinent. George A. Moore, of Newburgh, New York, a member of the New York Conference Social Service Commission, a printer, is collecting cuts for the use of the churches in that territory. He loans them without charge—borrowing good ones wherever found and making duplicates. He also does church printing at near cost. Eskay's Food had a fine group of baby heads in an advertisement. A pastor wrote asking its loan and they promptly presented him with the cut. Other firms will do the same. Zinc etchings can be made of any cut printed on paper such as magazines use. Send it to the local newspaper man and he will have the etching made at cost, which is small. Respect copyrights.

The Church Bulletin should be filled with spicy informing notes showing that the church has something going on. Too many bulletins are cheap in form and juiceless in content. Correct this. Gather up all that are left over on Monday morning and assign some member to mail them to ex-members, nonattendants, and those who are being sought as members. A church calendar can be provided annually by securing a local merchant to pay for it; he to place a small ad on it in return. A chaste New Year's or Easter greeting from the pastor ties the member to the church. A souvenir postal card might be sent to every member while away on a vacation trip. See to it that among the postal cards on sale in town is one bearing a picture of the church. Print choice stationery,

nobby and desirable, carrying the name of the church, and sell it to the members. Print blotters and place them in the offices and stores and everywhere that people will see them. Put one in the circular letter sent four or five times a year to the entire constituency. Stores may be willing to use stickers bearing an advertisement of the church. Watch everywhere for new forms used in business, and appropriate them for the church.

Bulletin Board

Of course every church will have a neat and impressive sign on the outside naming the church and listing the services. This is important in the country as well as in the town and city. A frame and glass will offer place for posting news notes and details of coming events. People will get into the habit of going by to read them.

Painted Signs

Billboards have been banned for many years, but they are here to stay. They are now increasingly proving their usefulness. They are kept neat, the printing is artistic, and they usually hide away an empty lot that would otherwise become a dump heap. Since January 1, 1916, no more liquor ads are accepted for posting. The recent appearance of twenty-four-sheet posters showing Christ in the Manger; little children flocking to church; Boy Scouts; and similar pictures, has done measureless good. Great Britain has made valuable use of billboards in securing recruits. Why should the church longer hesitate? Recently through the cooperation of good friends an order for one hundred stands of twenty-four sheets was placed by Grace Methodist Church, New York city, and the pastor says that no one thing ever brought so many to church and into membership. In many localities one can secure stock sheets which may be put on open space, when it is unsold, without charge.

A painted board in a central location will appeal to all passers-by. Cards or printed sheets, like country sale bills,

at crossroads and in nearby regions, will awaken interest. Small cards can be tacked on many farm wagons; consent from owners may readily be secured. Tags held by strings can be attached to autos and buggies. No better publicity method is available than cloth streamers on the sides of street cars. They can also be stretched across the street. Smallest churches can buy stencil sets, plane off thin boards, and make their own signs to nail on fences around the country. At crossroads place a sign like this—A hand pointing and the words, "3 miles to Perry and the Methodist Church." Instead of an auto sign, "Danger—Sound a Klaxon," put "Danger: The Methodist Church wants to help you meet it in life." Every church has some one who can make original drawings for display signs. Develop the talent, and post these cartoons or crayon sketches on the church front or in a conspicuous store window.

IV. The Buildings

Condition of the Plant

Everyone notices a tasty yard, a well-kept house, and the air of hominess. Some years ago an eccentric maiden woman willed the income of her estate to her home town, stipulating that it be used to keep all the houses fresh with paint. The surest sign of an unsuccessful business is a shabby building, an unattractive exterior and a run-down plant. It is the same with a church building. Nothing more accurately publishes the interest of the membership and the value placed on the gospel than the condition of the church building.

Let a special group organize and sod the yard. Assign flower beds to different Sunday school classes. Ask the trustees to put the sheds or fence or sidewalk in excellent repair. In a town of small or medium size one can organize a Men's Club and assign them the task of painting the church, and it will cost little. Organize the women to vie with the men by making the interior equally attractive. It will be surprising how enthusiasm will grow at the task. An outer

storm door or a vestibule will save fuel and colds and create a visiting place. Right methods will put all the property in repair. The restful auditorium will make worship easier. Colors and stains speak as well as the music or preaching. Devotion will fix up every church plant and the people will hear about it.

A Fountain in Sunday School

Theresa H. Wolcott tells of a Sunday school connected with a prominent church in Pennsylvania, that placed "a fountain in the center of the school, the water spraying upward and gently falling over many beautiful flowers and ferns immediately surrounding the fountain. A number of large, lovely plants were placed near by. An orchestra of twelve young men and women was seated beneath the plants and around the fountain. The sight of the flowers, the plants and flowing fountain, with the orchestra in the midst leading the singing, was an inspiration to all. Many young people attend that school because of its attractiveness."

Get People on Your Street

The church must not be on the side street of interest, either figuratively or literally. One Eastern minister so interested himself in civic affairs that he was able to turn actual traffic from another street to the one on which his church stood. That was the first street paved. The new library was located across from the church. The new lighting system was first tried on his street. Another minister proved to the city council that enough people came to and from the church to claim a large electric light at the corner where the building stood. A suburban pastor persuaded the street commissioner to put in a temporary sidewalk that enabled members in a new addition to attend church in muddy weather.

Public Use of Buildings

Methods must be found to create a town pride in the local

church. It should be the building shown to visitors and always identified as dedicated to the service of the people. Such a church will be talked about.

The building should be open for town events. One Oklahoma church regularly provided the banquets for the Booster's Club. It would hurt no church basement to be opened for election and primary voting. Local labor unions and lodges should also be welcomed, rather than allowed to meet in halls over saloons. Community discussions should always find the church doors open. One pastor insisted that it was not fair for all of the memorial services of police and firemen to be held in Roman Catholic churches. He was then appointed an honorary chaplain, and a service was held in his church. The church has a right to a recognition of its vital position in the community. One preacher in a village of eleven hundred organized a Board of Trade, was made its president, and a banquet was given in the church vestry with a hundred men and the governor of the State present; all of which gave his church and himself much desirable publicity.

V. General Suggestions

Publicity Week

The Welch Grape Juice Company arranges a special week when unusual publicity is followed by every dealer in the country. Store windows are decorated, unusual space is purchased in the papers, and attention is invited by every known plan. Do the same with the local church. Many do so already with a week's program. It works if publicity is wedded to the attractions. Ask a merchant to give a window for display of fancy work made by the Ladies' Aid for the "Fair." Another store will provide a place for pictures of picnics, Sunday school classes, choir, and other groups. The Boy Scouts could decorate another window. Ask the papers to give special space, and appoint a committee to furnish news in a newsy form. Put out signs over the country roads

or through the towns. Assign a special committee to each evening whose duty it is to secure an audience on that occasion. Use every piece of printed matter that sacrifice and solicitation can secure. Get everyone to talk about the church that week. Culminate on a Sunday and agree to send autos after every person who cannot otherwise attend—outsiders will offer the autos if the members have too few. Gather every child in all the region for the Sunday school both Sundays. Many farmers or town folks with vehicles will agree to go along a certain route and bring all children to Sunday school free. A New York pastor sends wagons down through the East Side and gathers scores of children for his church. Why not make this general and bring in people from a distance every week?

Cooperative Advertising

It will further help the work if several churches advertise together. Space in papers can be secured at lower rates. Apartment houses will allow printed matter to be left at each door, where they would refuse cards from a single church. If there are only two churches, they can cooperate in advertising as well as ten.

Publicity Training

Ministers' institutes and conferences as well as lay associations discuss everything but church publicity. Now is the time to put the subject on your program. Invite a practical newspaper man to tell What Is News. Another will instruct How to Write News. A merchant will describe How I Secure Customers. A business man will answer the query Why Do I Advertise? A pastor or two who have tried publicity will give experiences. Plenty of experts are ready to aid the church in such live methods. The Advertising Men's Club of the World assigns delegates to prominent church pulpits on the Sunday of their convention. It now has a Committee on Church Advertising.

Expense

Expense is always a big item with the church. It takes faith to spend money to advertise. The business man exhibits it. Will the servant of Christ be afraid to show faith in declaring the value of his goods? But, to be practical, what can be done? Put the needed amount on the budget, and the New Financial Plan will raise it. Some pastors find so much opposition to advertising expense, however, that to prove its value they must use their own money to make the first venture or two. Soon one, two, or ten men will quietly stand back of him. A group of progressive men who never go to church frequently cooperate in this, though they would give to nothing else.

Spirit of Advertising

It must be optimistic and good-natured. It must never denounce people for not attending church, but tell them how the attendance is increasing. Do not so much exhort attendance as tell them the attractive and helpful things that are going on.

More Than Advertising

An effective sermon, helpful music, a reception committee at the services, homelike social events, community service—all these make effective advertising, but are never to be undertaken merely for the sake of advertising.

Committee on Publicity

In Chapter V it will be seen that the plan of local church organization provides for a Committee on Publicity. This committee will take the methods herein suggested and, with the cooperation of all other committees, will give to the community a comprehensive and compelling knowledge of the whole work of the church.

VIII

HOW TO FINANCE THE CHURCH

I. The New Financial Plan

Launching the Plan
Calculate the Budget for Current Expenses
Fix the Benevolence Budget
Apportion the Budgets
Select the Canvassers
Divide the Constituency
Train the Canvassers
Educate the Constituency
Limit the Time of the Canvass
Commission the Teams
Get the Pledge
Have a Victory Meeting
Complete the Canvass
Plan for the Next Canvass

II. After the Canvass

III. Other Team Work

IV. What This Method Avoids

V. The Whirlwind Campaign

VI. Unifying the Finances of the Departments

VII. Systematic Giving

VIII

HOW TO FINANCE THE CHURCH

In a recent editorial the Western Christian Advocate declared, "The New Financial Plan is proving itself more and more each year to be, not simply a temporary makeshift, but the wisest, most sensible, and businesslike plan for the permanent policy of any church. The plan will not work itself; when it is worked by consecrated men it brings the desired results."

The present chapter aims to tell what the plan is and how to operate it. Experience shows that these directions should be carried out in full. Certain details may not seem necessary in some places; but the results will be in proportion to the completeness with which the plan is adopted and in inverse ratio to the measure with which the plan is adapted.

1. The New Financial Plan

The important features of the New Financial Plan may be briefly summarized under six heads:

Preparatory information of the constituency.

Personal canvass of all possible supporters.

Pledges on the weekly basis.

Separate budgets, pledges, and treasurers for current expenses and for benevolences.

A divided envelope for the offering.

Quarterly or monthly remittance of benevolence money to the Boards.

Launching the Plan

In the operation of the plan the first step is naturally to have its details outlined before the church and the officiary, and the full plan adopted as the policy of the church. In preparation for this the pastor and treasurer can secure

from The Methodist Book Concern, at any of its depositories, the literature of the Commission on Finance and samples of all supplies including envelopes and treasurers' record book.

In some cases it may be advisable to have the first presentation made to the official board or to the Quarterly Conference. If this is done, have the members take supper together. When men get their feet under a common table they are more receptive to the propositions you may have in mind. Choose a few men beforehand and train them on the plan, so that they will advocate it in the meeting. A public presentation may be made at a Sunday service; but it is often more desirable to have it at a rally, roll call, or supper, where people can be reached who may not usually attend the services of worship.

When the Quarterly Conference or Official Board has voted to adopt the plan, The Committee on Finance, recommended in the chapter on Local Church Organization, will direct and operate it. The pastor, the officiary, and the Committee on Missions cooperate with this committee. The natural and effective procedure for the committee is along the following lines:

Calculate the Budget for Current Expenses

Under the head of the current expenses will be included such items as fuel, light, sexton, music, repairs, and interests, if any. If there is a debt to be paid or improvements to be made, put the item into the regular budget, for this is the easiest way to raise the money. If the figure for debt or improvements is very large, the amount can be distributed through a period of from two to four years. Do not be afraid of the increase that this will make in the budget. Tell the people that there will be no appeals for such items after the present canvass and they will be glad to contribute liberally. It is well also to have an item in the budget for unexpected expenditures and shrinkage.

The Sunday school expenses may be included in the regular church budget, and the children may make their contributions

in individual church envelopes rather than a class envelope. These may be given at the Sunday school session if desired.

The figures for ministerial support include the amounts paid to the pastor, district superintendent, bishop, and Conference claimants. Under no consideration may the apportionments for any of these be classed with benevolences.

Fix the Benevolence Budget

The apportionment received from the district superintendent should be the minimum amount fixed for this budget. It is not a goal but a necessity. If this has been met or exceeded previously, increase the figure liberally. Plan eventually to reach or exceed the General Conference standard, "As much for others as for ourselves." Many churches are doing this now—four of them in the small city of Wichita, Kansas. Apportionments made by the Annual Conference and by the Official Board for conference or local benevolences should be added to this budget. One or more special thankofferings may be taken at Easter, Children's Day, Thanksgiving Day, or Christmas; but this plan eliminates the need for the special offerings that have been a nuisance in the past.

Appoint a separate treasurer to receive the monies for the benevolence causes.

Apportion the Budgets

Divide the budgets among the names on the constituency roll. If the constituency roll has not been made, make it according to the directions in Chapter I. If these plans are being laid sufficiently in advance of the financial canvass, there will be time to get the constituency roll by making a home survey (see Chapter VI). Do not depend upon what the people may be willing to pledge without having in mind the definite amount that each one ought to pledge. This amount will not be rudely presented as an apportionment when the canvasser makes his call, but he will have it in mind and try tactfully to get a pledge of that size or more. The estimate is made on the basis of previous offerings and

present ability to give. The roll should be made out on a card list with the address and telephone number of each person, the amount he gave last year to both budgets, and the amount he is expected to pledge this year on a weekly basis for both budgets. This card is not to be shown to him.

Select the Canvassers

Some churches secure canvassers by requesting men to volunteer; others prefer to choose the canvassers. The most capable and busiest men should be among the number. Less promising men may be trained to become efficient or may be paired with men who are efficient.

The men always go two by two. No argument is needed to show the wisdom of this. "One shall chase a thousand; two shall put ten thousand to flight."

Divide the Constituency

Give each team of canvassers the names of the people on whom it will be expected to call later for financial pledges. Do this at the beginning, so that the teams may be quietly cultivating their lists before calling for the pledges. The names should be divided so that each team of two shall see the people with whom they will have the most influence. The remainder of the names should be divided geographically. In a small place there may be no names remaining for geographical division. In a large place, if the canvass is made in one day, it may be necessary to secure some of the pledges beforehand from the men with whom one has influence. Then the remainder may be visited within the allotted time. The geographical division will be of value later. There is no good excuse for dividing names alphabetically. Commonly it is not wise for any team of canvassers to be asked to call on more than twenty families: a less number is better.

Train the Canvassers

The local financial situation should be explained to the teams of canvassers and they should receive a working

knowledge of the missionary work at home and abroad. They will not likely secure many pledges for benevolences unless they have benevolences on their hearts. The Call of the World, by W. E. Doughty, is an excellent book to use for this part of the training. The men should meet once a week during the four weeks of the preliminary work, and at least a half hour of each meeting should be given to the successive chapters of the book. If a missionary convention is being held, have these men attend it. The canvassers should know which of the people on their list are members of the church. They should be coached to secure members as well as money. Many people have a wrong idea of the New Financial Plan, thinking that it is purely financial. They are as mistaken as was the Irishman who interpreted the A. M. and P. M. on the church bulletin board to mean "After Money" and "Please More." If the canvassers are properly trained, their attitude and spirit in this effort will be "After men, and, please God, more men." They should know the program of the church for the coming year, and what each item of the budget is for.

Weekly meetings should be held for this coaching, for actual practice on one another, and for prayer. At the first of these meetings have the men agree to pray at a specified time each day, commonly twelve o'clock, no matter where they are or what they are doing. Every man may then feel the strength that comes with knowing that at that particular minute the minds of the other men are all united with his in prayer for the success of this campaign.

Educate the Constituency

During the four weeks that the canvassers are being trained the constituency should be prepared by the following methods. Sermons should be preached on four successive Sundays preceding the canvass, on the subjects of missions, stewardship, the program of this church, and the plan. Word the topics attractively. After each sermon distribute a leaflet on the subject. These should reach all families on the constituency roll who do not attend church. In some churches

the teams deliver these personally—each team going where it will later call for pledges. In others, they are mailed a letter that explains the condition of the church, its plans for the coming year, and the method of finance being used. Prayer meeting topics should concern, consecutively, missions abroad, missions at home, this church in relation to its community, and the present campaign. A church supper gets the matter before many people who do not attend regular services. Three laymen may address the people after the supper on What This Church Has Done (past record); What This Church Plans to Do (program outlined); and How We Plan To Do It (the financial plan). If preferred, a speaker from the Commission on Finance or the Laymen's Missionary Movement can be secured. Make announcements also in the Sunday school, Epworth League, church bulletin, and other places. Insert frequent articles in the local newspapers.

There will be little success without thorough educational preparation. Give it four full weeks. An explanation by the pastor in a sermon, or by the canvasser when calling, will not suffice. The cause must be presented until it soaks in before one can secure pledges for its support.

Limit the Time of the Canvass

Success is furthered by making the canvass in one day or one week. It is often done on Sunday afternoon. Those who object to the Sunday canvass will be delighted when they see the spiritual results produced. Give the people ample advance notice, so that they may be at home when the call is made. If any are planning to be away, then request them to make the pledge beforehand.

Commission the Teams

Before the actual canvass the teams should be commissioned at the altar at a Sunday service. This ceremony will include a talk by the pastor concerning the significance of this canvass to the Kingdom, an appropriate Scripture selection, a prayer of consecration, and a hymn.

Get the Pledge

When the canvasser calls he should be particular to get the pledge from each person. Sometimes he must explain politely and persuasively the necessity of having a definite pledge and of having it without postponement. Get a pledge from each member of the family, children as well as adults.

Have a Victory Meeting

Arrange a Sunday evening victory meeting at which the reports of the teams are presented. The report will include the number of persons solicited, the number of pledges secured for each cause, and the amount of pledges secured for each. Interesting experiences will be related.

Complete the Canvass

If any people are not reached in the specified time, complete the canvass as soon as possible after the victory meeting and make the report public the following Sunday.

Plan For the Next Canvass

The canvass should be made annually. A canvass can always be made the second time better than the first. The educational preparation may be wisely spread over the entire year.

II. After the Canvass

After a vigorous canvass some churches may be inclined to dismiss it from the mind. Pastor and people may feel like saying, "Let us forget it for awhile." That means danger. For a good crop cultivation is almost as necessary as planting. Professor Hopkins, of the Illinois State University, says, "There are critical periods in the life of plants, when some small measure of assistance may change prospective failure into marked success." So it is with the every member canvass. It needs wise cultivation throughout the year.

Prayer. The Father's own love must warm the hearts of the people if their pledges are to bear fruit. This method is no substitute for the divine motives that sustain consecrated

giving. Alexander Maclaren says, "Prayerless work will soon slacken and never bear fruit." Pray, therefore, in the pulpit, in the midweek service, in the pastoral call, and in private, for the Holy Spirit to keep alive every member's consecration to his covenant with Christ and the church.

Facts. Cite helpful incidents in the work of the church in the home and foreign lands. Print a paragraph about the boards in every Sabbath's bulletin. Feed your people on up-to-date facts, and see them grow in interest and zeal.

Nothing begets success like success. Every giver and worker needs encouragement. Frequently refer to the blessings which their loyalty to their pledges is bringing to the church. Honest commendation will prevent arrears and discontent.

Watchfulness. The seeming difficulty of a new method may turn some givers against it. Explain in detail the way to use the divided envelope, until everyone gets the habit of doing it correctly. If canvassers have not reported a pledge correctly, let the error be made right at once. If any man finds he has pledged more than he can afford to pay, let him change his pledge, for "The Lord loveth a cheerful giver." Watch for any little weeds. It is good husbandry and good business.

Keep Records Posted to Date. Post the accounts weekly, and remind every contributor with a quarterly statement concerning the exact status of his account. This will be appreciated by all who have any knowledge of business. The envelopes should be returned with the statement.

Pay Bills by Check Only. This should be done weekly, biweekly, or monthly. The regular expenses of the church and minor bills may be paid by the treasurer with the approval of the financial secretary or of the Committee on Finance.

Remit Benevolence Money. Moneys received for benevolences should be sent monthly or quarterly to the various boards. This will save them interest. If the contributions are not specified, divide them according to the percentages fixed by the Commission on Finance. Remitting directly to the boards will save the Conference treasurer the trouble of handling the cash. He always prefers the vouchers.

III. Other Team Work

Conserve the enthusiasm and the devotion that is aroused by the successful team play of the financial canvass. Many pastors write us that this is the most valued result of the entire effort. One pastor writes, "Our men were as happy as a lot of children with new dolls." Another one writes, "The great result was the effect on the canvassers themselves. They were so delighted with their experience that they became the enthusiastic helpers of the pastor in personal work." Another, "The solicitors witness to great benefit from the canvass. Wished there were more families to see." Here is a picture of another Alexander the Great conquering the world and sighing for more worlds to conquer. The men will be anxious to do things. Let them organize a Brotherhood, or a gospel team on the Wichita plan, or make a community survey, as outlined in other chapters of this book.

In many churches the canvassers of each section have been given something of the function of the old-time class leaders, looking after the spiritual as well as the temporal condition of the people in their group.

Members of each group in some cases pray daily by name for every member of the group, especially for the salvation of the unsaved ones, if there are any.

IV. What This Method Avoids

1. The slip-shod methods so commonly employed in the church which would wreck a manufacturing concern, a steamboat line, a bank, or a peanut stand.
2. Many separate public and private appeals for money during the year.
3. The American Indian plan of "letting the women do the work."
4. A frenzied effort to square up at the end of the year.
5. The payment of interest on debts.
6. The necessity for the pastor to ask credit at the grocery.
7. The collection of benevolence money by the pastor at the end of the year, during his last round of calls.

8. The "omnibus" public presentation of the benevolent causes.

9. The carrying of the burden by a consecrated few.

10. The depression that attends a financial struggle.

11. Disgust on the part of successful business men at the lack of business system in the church.

12. Misappropriation of benevolence money.

13. Making social functions a source of income.

14. The financial strain that takes time and attention from spiritual work.

15. Cramping the various departments of the church through lack of funds.

V. The Whirlwind Campaign

This New Financial Plan is the solution of church finance problems. In some cases special efforts may need to be made. If a new building is to be erected, extensive repairs made, or a debt lifted, it may be advisable to do this by a whirlwind campaign. It is commonly best to divide the amount into say five parts, add one part to the budget each year, and raise it by the method above outlined. But if the whirlwind campaign is advisable, these few hints may help in conducting it:

1. Take time enough for wide publicity concerning the purpose of the campaign and the intended use of the money.

2. Take time to cultivate the people who will be canvassed.

3. Limit the time during which the pledges shall be taken. Seldom should this be more than one week. If it can be done in one day, that is better. Any who are to be absent at the appointed time should be requested to pledge in advance. These last pledges should not be made known until the appointed time for the canvass.

4. Raise the entire amount rather than any part of it. This will take no more effort, and it will avoid repeating it.

5. In some places it is easier to secure pledges covering a year's time, payable quarterly in advance.

6. The pledges should be made on a printed form and signed by the person pledging.

7. Sometimes the promise of a large sum may be secured from an individual on provision that a certain total be raised. This will add zest. In case of a debt, this pledge should be made on provision that the entire debt be subscribed; or for constructive work only and provided the whole debt is pledged aside from this gift.

8. Secure the advice and assistance of some one who has been successful in this method of work.

VI. Unifying the Finances of the Departments

Some churches are finding it advisable to have a common treasury for all the organizations.

A church in Massachusetts found that the independent labors of its various societies caused "constant annoyance to the people from repeated appeals, an undue burden upon the willing few, indefiniteness and uncertainty in financial policy and standing, and lack of unity or cooperation in the church."

It now has in common one treasurer for current expenses and one for benevolences, one bookkeeper, one purchasing agent. All income from whatever source now goes into the common treasury, and each society is allowed an appropriation sufficient for its work. The bookkeeper has a ledger account with each organization, showing how much has been appropriated and how much expended for each society.

The money for the total program of the church is raised by the New Financial Plan. The people are asked to pledge as much during the canvass as they formerly gave to all the societies separately.

When any organization or committee wishes to make a purchase one of its officers gets an order from the purchasing agent. The latter makes out the order on a printed form, and this is good at the stated place for the article desired. A carbon copy of it is given to the bookkeeper. When the firm sends the order-form or its own bill to the church for collection, the bookkeeper compares it with the carbon copy of the order. If it is correct, the bookkeeper instructs the treasurer

to pay the amount. All money is banked, and bills are paid by check. The books are audited regularly.

"The result has been the best year financially in the history of the church."

VII. Systematic Giving

The church will fulfill its divine commission as soon as each member supports its work systematically "as the Lord has prospered him." Proportionate giving is the surest system. Some fail the tenth—some give a third; but a fixed proportion should be devoted by everyone. The remarkable success of churches following this plan proves its practical value.

An Indiana pastor secured an effective band of twenty-one proportionate givers, and the result was an increase in membership, in current expense, in benevolence offerings, and in salary. To secure the band he distributed a leaflet each Sunday four weeks in succession, preached on the subjects of Stewardship and Proportionate Giving, and talked it up in his pastoral visits. Those who would took plain envelopes and put their offering into them every week. This plain envelope left the details with each person's conscience and prevented others from inquiring into their affairs. These twenty-one met weekly for a prayer meeting, which was one of unusual power.

Literature concerning stewardship and proportionate giving may be obtained from the Stewardship Department of the Commission on Finance, 1020 South Wabash Avenue, Chicago, Illinois; from the Laymen's Missionary Movement, 1 Madison Avenue, New York city; from Layman, 143 North Wabash Avenue, Chicago, Illinois, and from the Rev. R. W. Woodsworth, 105 Yorkville Avenue, Toronto, Canada.

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